שׁוֹט לָשׁוֹן "the scourge of the tongue" (in German by a like figure, Klatschen). Pro. 10:31, לְשׁוֹן תַּהְפֻּכוֹת "a perverse tongue," i. e. deceitful; 17:20. Meton. —(*a*) for *speech*, Job 15:5, לְשׁוֹן עֲרוּמִים "crafty speeches;" Prov. 16:1.—(*b*) for *idiom* (German Sprache). Dan. 1:4, לְשׁוֹן כַּשְׂדִּים "the tongue of the Chaldeans." Genesis 10:5, אִישׁ לִלְשֹׁנוֹ "every one according to his tongue," and even—(*c*) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת "all nations and tongues" (see Chald. לִשָּׁן). It is applied—

(2) to inanimate things which resemble tongues—(*a*) לְשׁוֹן זָהָב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*.—(*b*) לְשׁוֹן אֵשׁ a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see לַהַט, לְהָב (Æn. ii. 684), compare γλῶσσαι ὡσεὶ πυρός, Act. 2:3; Arabic لسان النار; Persic زبان آتش *zuboni atesh*, Isa. 5:24.—(*c*) לְשׁוֹן הַיָּם Josh. 15:5; 18:19; Isaiah 11:15, and simply לָשׁוֹן Josh. 15:2, *a bay of the sea* (comp. Germ. Erdzunge); in the Arabian geographers لسان البحر.

["לָשַׁךְ an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שָׁלַךְ; but used intrans. *to throw oneself down*. Hence—"]

לִשְׁכָּה f. i. q. נִשְׁכָּה (where see as to its origin [In Thes. suggested to be from לָשַׁךְ]), pl. לְשָׁכוֹת constr. לִשְׁכוֹת, *a chamber, a cell*, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining rom; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשׁם a root of doubtful power. Arab. لثم to break, e.g. stones with the feet. ["Arab. لسم to taste, properly to lick."]

לֶשֶׁם m.—(1) a kind of *precious stone*, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. Opal.

(2) Josh. 19:47, a town, otherwise called לַיִשׁ and דָּן.

לשׁן unused in Kal. ["But apparently signifying TO LAP, like the cognate words, لس, لسب, لسم, compare לָחַשׁ, لحس."]

POEL לוֹשֵׁן denom. from לָשׁוֹן pr. *to make tongue, to tongue*, i. e. to use the tongue boldly (comp. Germ. Beine machen, used of any one running swiftly, fleeing); *to slander* (see לָשׁוֹן used of the tongue of a slanderer). Part. with suff. מְלָשְׁנִי קרי מְלוֹשְׁנִי, for מְלַשְׁנִי, מְלַשְׁנִי, part. Piel, Ps. 101:5. (Arab. لسن to slander.)

HIPHIL, id. Prov. 30:10.

לִשָּׁן Ch. *a tongue*, hence used of *a nation* using a peculiar language (see לָשׁוֹן No. 1. *c*). Dan. 3:4, עַמְמַיָּא אֻמַּיָּא וְלִשָּׁנַיָּא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשׁע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לֶשַׁע [*Lasha*], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoë* on the east of the Dead Sea, a place abounding *in hot springs*. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. מָתַח, Sam. ꡀꡅꡈ *to expand*, whence Æth. ለብታሕ: a garment of byssus, pr. more costly, large. Hence מֶלְתָּחָה.

לתך an unused root, prob. i. q. נָתַךְ to be poured out, whence—

לֶתֶךְ a corn *measure*, Hos. 3:2; so called from pouring out. LXX. ἡμίκορος. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. لتغ *to bite*, whence מַלְתָּעוֹת teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for *forty*. The name of this letter מֵים probably signifies *water*, i. q. מַיִם, and its most ancient forms bore a resemblance to *waves*. In Æthiopic it is called *Mai*, i. e. *water*. ["To this answers the Greek name Μῦ, i. e. Phœnic. מו water."]

It is interchanged—(*a*) often with the other labials, as ב and ף, which see ["and even with ו, e. g. חֵמָה and חַוָּה"]—(*b*) with liquids, especially *Nun*, comp אִם; Syr. ܐܢ; Arab. إن، أن; בֹּהֶן; Arab. إبهام thumb; בָּטְנִים pistacio; compare ܒܛܡܐ *pistacia terebinthus*, Lin. דָּשֵׁן; Arab. دسم to be fat. מוֹרַג; نورج a threshing

wam; שׂטם and שָׂטָן to be opposed to; ־ִים and ־ִין the mark of the plural; comp. the roots מוּט, מָגַר, מָגַר, הוּגר. More rarely with לְ see p. CCCCXXI, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Hetrusci and Umbri, see O. Müller Hetrusker, t. i. p. 56.

מַ· pref. formed from מָה *what?* where see the note.

מִ· pref. i. q. מִן, which see.

מָא Chald. i. q. Hebrew מָה *what?* and also without an interrogation, מָא דִי *that which*, Ezr. 6:8.

מַאֲבוּס m. *a stall*, for laying up fodder, *a storehouse*, Jer. 50:26; LXX. ἀποθήκη. Root אָבַס.

מְאֹד—(1) subst. m. *strength, force*, from the root אוּד No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וּבְכָל מְאֹדֶךָ and with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, בְּעָצְמַת חֲבָרַיִךְ מְאֹד "with (i.e. notwithstanding) the great might of thy sorceries," where we must join עָצְמַת מְאֹד; Job 35:15. Hence—(*a*) בִּמְאֹד מְאֹד with force of force, i.e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9.—(*b*) עַד מְאֹד even to force, i.e. in a very great degree; *very*, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; *quite, altogether*, Ps. 119:8; *too much*, Isa. 64:8.—(*c*) עַד לִמְאֹד, i.q. עַד מְאֹד but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(*a*) *very, exceedingly, greatly*, added to adjectives and verbs, as טוֹב מְאֹד Gen. 1:31; יָפָה מְאֹד 12:14; הַרְבֵּה מְאֹד 15:1. Emphatically doubled מְאֹד מְאֹד Gen. 7:19; Nu. 14:7.—Ps. 46:2, עֶזְרָה בְצָרוֹת נִמְצָא מְאֹד "(he is) an aid in distresses to be found greatly," i.e. he is found a strong aid.—(*b*) *quickly, hastily*, which is also connected with exertion of strength (compare Germ. bald, from the Lat. *valde*, and the Lower Germ. swieth, Anglo-Sax. *swithe*, very, Germ. geschwind), 1 Sam. 20:19, תֵּרֵד מְאֹד "go down quickly." Vulg. *festinus*.

מֵאָה constr. מְאַת f.—(1) A HUNDRED, Arab. مِائَة according to Kam., commonly مِيَة ["Æth. ምእት:, Syr. ܡܐܐ"]. It is prefixed to substantives in absol. and constr. state, מֵאָה שָׁנָה Gen. 17:17, and מְאַת שָׁנָה 25:7; it is more rarely put after them, and this is only in the later books; רִמּוֹנִים מֵאָה 2 Ch. 3:16. Dual מָאתַיִם (contr. for מְאָתַיִם) *two hundred*, Gen. 11:23. Pl. מֵאוֹת—(*a*) *hundreds* more than one; hence with other numerals שֵׁשׁ מֵאוֹת "six hundred," Ex. 12:37; שְׁמֹנֶה מֵאוֹת "eight hundred," Gen. 5:7, etc. Once—(*b*) *one hundred*, as if *centena*, 2 Ch. 25:9 כתיב (compare verse 6). A less common form is מאיות (read מֵאָיוֹת), 2 Kings 11:4, 9, 10, 15 כתיב, compare Arab. مِائَة.

(2) adv. *a hundred times*, Prov. 17:10; constr מְאַת id. Ecc. 8:12.

(3) *the hundredth part*, i.e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מְאַת הַכֶּסֶף וְהַדָּגָן. Vulg. *centesima*. As to the *centesima* of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [*Meah*], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מְאָה Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מָאתַיִן Ezr. 6:17.

מַאֲוַי once in pl. מַאֲוַיֵּי m. *desires*, Psal. 140:9. Root אָוָה No. I.

מאום for מְאוּם, commonly contr. מוּם (which see) *a spot, a blemish*. Dan. 1:4 [כ׳]; Job 31:7.

מְאוּמָה Milêl (from מָה וּמָה as if *quidquid*).—(1) *any thing whatever*, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, לֹא מְאוּמָה *nothing*, Deut. 13:18; אֵין מְאוּמָה id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; אֵין כָּל־מְאוּמָה not even any thing, Gen. 39:23.

(2) *in any way* (irgend, irgendwie), *at all*. 1 Sa. 21:3, אִישׁ אַל יֵדַע מְאוּמָה אֶת־הַדָּבָר "let no one know at all of this matter."

מָאוֹר pl. מְאֹרִים Ezek. 32:8, and מְאֹרֹת m. Gen. 1:16 (from the root אוֹר).

(1) *light, a light*, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from אוֹר see under that word. מְנֹרַת־הַמָּאוֹר the holy candlestick, Nu. 4:9, 16. Metaph. מְאוֹר עֵינַיִם the light of the eyes, i.e. bright, cheerful eyes. Prov. 15:30.

(2) *a candlestick*, Ex. 25:6.

מְאוּרָה f. of the preceding, pr. light, hence *a hole*, through which light shines into *the den of a viper* (Lichtloch). Vulg. *caverna*. Isa. 11:8. It may also be for מְעָרָה, מְעוּרָה, مَغَارَة *cavern*, א and ע being interchanged.

מֹאזְנַיִם dual, *scales, balance*, Arab. مِيزَان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root אָזַן No. II. It differs from פֶּלֶס which see.

מֹאזְנַיִן Ch. id. Dan. 5:27.

מֵאָיוֹת see מֵאָה No. 1.

מַאֲכָל m. (from the root אָכַל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עֵץ מַאֲכָל fruit tree, Lev. 19:23; צֹאן מַאֲכָל sheep to be killed, Ps. 44:12.

מַאֲכֹלֶת f. id. but figuratively, Isa. 9:4, מַאֲכֹלֶת אֵשׁ *food for fire*. Isa. 9:18.

מַאֲכֶלֶת f. pl. מַאֲכָלוֹת (from the root אָכַל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud. 19:29; Prov. 30:14. Arab. مِكْيَال spoon.

מָאַם an unused root; perhaps *to stain, to disfigure*, whence מאום, מום which see.

מַאֲמַצִּים (from the root אָמַץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כֹּל־מַאֲמַצֵּי כֹחַ "all the powers of wealth."

מַאֲמָר m. (from the root אָמַר) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32

מֵאמַר Ch. id. Dan. 4:14.

מָאן Ch. *a vessel*, i. q. Heb. כְּלִי Dan. 5:2, 3, 23. In Targg. also defect. מָן, Syr. ܡܐܢܐ. It appears to be for מַאֲנָה, from the root אָנָה No. II. Arab. أنى Conj. IV. to hold, whence إناء a vessel, אֳנִי a ship, see page LXIV, A.

מָאֵן not used in Kal, TO REFUSE, see the verbal adj. (Syr. ܡܐܢ, always impers. ܡܐܢ ܠܝ I am wearied; Aph. to cease, to leave off. Cognate is מָנַע, see אין, אַיִן p. XXI, A).

PIEL מֵאֵן *to refuse, to be unwilling* (opp. to אָבָה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מָאֵן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם־מָאֵן אַתָּה "if thou refuse." Ex. 9:2; 10:4.

מֵאֵן m. verbal of Piel, *refractory, pertinaciously refusing*. Plur. מֵאֲנִים Jer. 13:10.

I. **מָאַס** [see note after No. 2]—(1) TO REJECT (opp. to בָּחַר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and בְּ Isa. 7:15; absol. Job 42:6. It is most often used—(*a*) of God, as rejecting a people or an individual. Jer. 6:30; 7:29; 14:19; 1 Samuel 15:23.—(*b*) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by בְּ Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. שֵׁבֶט מֹאֶסֶת a despiteful tribe, Eze. 21:18. Inf. מְאֹס Lam. 3:45, subst. *aversion, contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, נִמְאָס *contemned, to be contemned*, rejected (for impiety).

II. **מָאַס** i. q. מָסַס TO MELT, TO FLOW ABROAD, Chald. מְאַד = מְקַד, and מָאַס i. q. מָסַס. Not used in Kal.

NIPHAL, Ps. 58:8, יִמָּאֲסוּ כְמוֹ־מַיִם "let them melt away like water," i. e. perish. Job 7:5, עוֹרִי רָגַע וַיִּמָּאֵס "my skin heals up and (again) runs with water."

[*Note*. In Thes. מָאַס is given as one article; the meaning here assigned to מָאַס No. II. being there taken as primary.]

מַאֲפֶה m. (root אָפָה) *something cooked*, Levit. 2:4

מַאֲפֵל m. (root אָפַל) *darkness*, Josh. 24:7.

מַאְפֵּלְיָה fem. *darkness of Jehovah*, i. e. thick darkness, from מַאֲפֵל and יָהּ = יָה (like שַׁלְהֶבֶתְיָה Cant. 8:6). Jerem. 2:31, אֶרֶץ מַאְפֵּלְיָה "a land of thick darkness;" used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צַלְמָוֶת and Job 30:3.

מָאַר not used in Kal. ["Cognate apparently to the root מָרַר to be bitter, sour; compare מָאַס, and מָסַס (Arab. مار)." Thes.]

HIPHIL הַמְאִיר, perhaps i. q. הַמְרִיר (compare מָאַס No. II), properly *to make bitter*, hence *to cause bitter pain*. Eze. 28:24, סִלּוֹן מַמְאִיר "a thorn which causes pain," i. e. pricking. צָרַעַת מַמְאֶרֶת painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. مار to become raw again as a wound.

מַאֲרָב m. (from the root אָרַב) *ambush*, hence—(*a*) where one is placed, Josh. 8:9; Psa. 10:8.—(*b*) *the liers in wait* themselves, 2 Ch. 13:13.

מְאֵרָה f. constr. מְאֵרַת (from the root אָרַר), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מֵאֵת comp. of מִן and אֵת prop. *ab apud, from with*, see after אֵת p. XCIV, A.

מִבְדָּלוֹת (root בָּדַל) plural *separations*, i.e. separated places. Josh. 16:9, הֶעָרִים הַמִּבְדָּלוֹת "cities (which were) *separately* destined."

מָבוֹא m. (root בּוֹא) pl. ־ִים and וֹת–.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, מְבוֹא הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3, מְבוֹא פְתָחִים "at the entrance of the gate."

(3) מְבֹא הַשֶּׁמֶשׁ *the entrance* (i.e. *place of setting*) *of the sun, the west*, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

מְבוּכָה f. (from the root בּוּךְ) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מַבּוּל masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, *and he will sit for ever*.]

מְבוֹנִים 2 Ch. 35:3 כתיב, for קרי מְבִינִים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

מְבוּסָה f. (root בּוּס) *a treading down* of enemies by conquerors, Isa. 22:5; 18:2, 7, "a people .... מְבוּסָה of treading down," i.e. treading down every thing.

מַבּוּעַ (from the root נָבַע) m. pl. ־ִים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. منبع id.

מְבוּקָה f. *emptiness*, Nah. 2:11, from the root בּוּק; see בּוּקָה.

מִבְחָר m. (from the root בָּחַר).—(1) *election, choice;* hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, מִבְחַר עֲמָקַיִךְ "thy most choice valleys;" Isa. 37:24, מִבְחַר בְּרוֹשָׁיו "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, עַם מִבְחָרָיו "his most choice people," Dan. 11:15.

(2) [*Mibhar*], pr. n. m. 1 Ch. 11:38.

מִבְחוֹר m. id. *choice*, 2 Ki. 3:19; 19:23.

מַבָּט m. (for מִנְבָּט, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מֶבָּטָהּ for מַבָּטָהּ, Zec. loc. cit., Pathach shortened into Segol, like אֶבְיָתָר for אַבְיָתָר, compare Hebr. Gram. § 27, note 2, *b*.

מִבְטָא m. (from the root בָּטָא) *something rashly uttered*, followed by שְׂפָתַיִם Num. 30:7, 9.

מִבְטָח (root בָּטַח) with suff. מִבְטַחִי, pl. מִבְטַחִים (dag. f. impl.) m.

(1) *confidence*, sure and firm hope, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure Pl. Isa. 32:18.

מַבְלִיגִית f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom from the part. itself, מַבְלִיג *cheering up*, see Lehrg. p. 514, where, to the instances ending with ות, may be added this in ־ִית.

מִבְנֶה m. (from the root בָּנָה) *building*, Ezek 40:2.

מְבֻנַּי [*Mebunnai*], see סִבְּכַי.

מִבְצָר m. (from the root בָּצַר No. 2), [pl. ־ִים, once וֹת– Dan. 11:15].

(1) *defence* (of a city), *fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר בְּצוּרָה Isa. 17:3; Hab. 1:10. The same is עִיר מִבְצָר, e.g. עִיר מִבְצַר צֹר Josh. 19:29, and מִבְצַר צֹר 2 Sam. 24:7, "defenced Tyre," i.e. Palætyrus (compare my Comment on Isa. 23:7). Pl. עָרֵי מִבְצָר Num. 32:36; Jos. 19:35; also with both words in pl. עָרֵי מִבְצָרֶיךָ Jer. 5:17, and with one only so put עִיר מִבְצָרוֹת "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, מִבְצָר like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [*Mibzar*], pr. n. of a prince of the Edomites, Gen. 36:42.

מִבְרָח m. (from בָּרַח) pr. *flight;* hence concr. *fugitives*, Eze. 17:21.

מִבְשָׂם ("sweet odour"), [*Mibsam*], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

מְבֻשִׁים (from the root בּוֹשׁ) masc. pl. *pudenda*, Deut. 25:11.

מְבַשְּׁלוֹת pl. f. (from the root בָּשַׁל) *hearths*, i.e. *cooking places*, pr. part. Pi. those that cook flesh, Eze. 46:23.

מָג m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, prop. *great, powerful.* (To this answer the Pers. مغ *mogh*, magian, from مه *mih*, great, leader; Zend. *meh, maé, mão;* Sansc. *mahat, mahâ*, in which is found the root of the Gr. *μέγας*, and Lat. *magis, magnus.*) רַב־מָג by apposition, prince magian, chief of the magi, Jer. 39:3.

מְגֹאָל see גָּאַל under the word גָּאַל No. I. 3, and מָן No. 2, letter *g*.

מַגְבִּישׁ ("congregating," compare Ch. גְּבַשׁ), [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

מִגְבָּלוֹת (from the root גָּבַל No. 1), plur. f. *small cords*, Ex. 28:14; see גַּבְלֻת.

מִגְבָּעָה (from the root גָּבַע), fem. *the mitre* of the common priests, so called from its round form; different from מִצְנֶפֶת, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. ܡܘܓܒܥܬܐ cap, hat; Æthiop. ቆብዕ: mitre of priests and monks.)

מָגַד an unused root. Arab. مَجَدَ to excel in honour, in glory, مَجْد nobility, honour, glory. I have no doubt but that it is the same as נָגַד (*m* and *n* being interchanged), نَجُدَ *to be chief, noble;* whence נָגִיד, نَجِيد prince. Hence מִגְדָּנוֹת precious things, pr. n. מַגְדִּיאֵל, and—

מֶגֶד m. *something very precious* or *noble.* Deut. 33:13, מֶגֶד שָׁמַיִם "the precious things of heaven," i. e. (as immediately follows) rain, dew. Deu. 33:14, מֶגֶד תְּבוּאֹת שָׁמֶשׁ "the precious things put forth by the sun." Deu. 33:15, 16. Cant. 4:13, פְּרִי מְגָדִים "most precious fruits." Cant. 4:16, and even without פְּרִי, 7:14, כָּל־מְגָדִים "all most precious things," fruits are intended. Vulg. everywhere *poma.* (Syr. ܓܕܝܐ dried fruit.)

מְגִדּוֹ Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and מְגִדּוֹן (perhaps "place of crowds," from גָּדַד, גְּדוּד), [*Megiddo, Megiddon*], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. Μαγεδδώ; Vulg. *Mageddo.* בִּקְעַת מְגִדּוֹ the plain of Megiddo, 2 Ch. 35:22; מֵי מְגִדּוֹ the waters of Megiddo, Jud. 5:19, i. e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, اللجون, Rob. iii. 177.]

מִגְדּוֹל & מִגְדֹּל [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian ⲙⲉϣⲧⲱⲗ (abundance of hills), which as a foreign name the Hebrews appear to have changed into מִגְדֹּל (tower); see Champollion, l'Egypte sous les Pharaons, ii. page 79.

מַגְדִּיאֵל ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

מִגְדָּל pl. ־ִים and ־וֹת (from גָּדַל), m.

(1) *a tower*, so called from its height, Gen. 11:4 especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of *castles* themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of *watchtowers*, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, *rising* up and *higher* in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower*—

(*a*) מִגְדַּל־אֵל ("tower of God"), [*Migdal-el*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. Μαγδαλά, Matt. 15:39, now مجدل [*Majdel*], on the western shore of the sea of Galilee, not far from Tiberias.

(*b*) מִגְדַּל־גָּד ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(*c*) מִגְדַּל עֵדֶר ("tower of the flock"), [*tower of Edar, tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

מִגְדָּנוֹת plur. f. (from the root מֶגֶד), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

מָגוֹג [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch. i. 6, § 1). The Arabs call them يأجوج ومأجوج *Yajûj* and *Majûj*, and they have many fables about them. Their king is called גּוֹג, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assemani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined چين وماچين *Chin* and *Machin*, i. e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreviziani Nummis Cuficis, page 95.

מָגוֹר m. pl. מְגוּרִים Lam. 2:22 (from the root גּוּר No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

מָגוּר m. (from the root גּוּר No. 1).—(1) pl. מְגוּרִים *wanderings*, sojourning in foreign lands; Gen. 17:8, אֶרֶץ מְגֻרֶיךָ "the land in which thou sojournest," art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

מְגוֹרָה f. i. q. מָגוֹר *fear*, Pro. 10:24.

מְגוּרָה f.—(1) *fear*, also *what is feared;* plur. Isa. 66:4; Ps. 34:5, from the root גּוּר No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root גּוּר No. 3.

מְגֵזֵרָה f. *an axe*, 2 Sam. 12:31, from the root גָּזַר No. 2.

מַגָּל m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root נָגַל, which see (Arabic مِنْجَل, Syr. ܡܓܠܐ id.).

מְגִלָּה f. (from the root גָּלַל), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, מְגִלַּת־סֵפֶר "the volume of the book;" κατ' ἐξοχὴν the book of the law. Syrian ܡܓܠܬܐ, ܡܓܠܬܐ; Arab. مَجَلَّة, according to Kam. p. 1416 (not مَحَلَّة as it is in Golius).

מְגִלָּה Ch. id. Ezr. 6:2.

מְגַמָּה f. (from the root גָּמַם), *a crowd, band, forces;* found once Hab. 1:9, used of the Chaldee invaders, מְגַמַּת פְּנֵיהֶם קָדִימָה "the crowd of their faces looks straight on," ihrer Gesichter Schaar ist vorwärts gerichtet. Arab. جَمَّة, جُمَّة *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting;* compare Arab. جَمَّ to desire, to be near and urgent on something.

מָגַן not used in Kal.

Piel מִגֵּן to give, to deliver, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like נָתַן, שׂוּם *to make any one any thing*, Hos. 11:8; comp. مَجَّانًا, ܡܓܢ gratis, prop. given. (To this seems to answer Arabic مكّن to be able; II. to give into one's power, כ and ג being interchanged.)

מָגֵן com. (f. 1 Ki. 10:17); with suff. מָגִנִּי; pl. מָגִנִּים, const. מָגִנֵּי (prop. part. Hiph. from the root גָּנַן to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36; 2 Ki. 19:32, etc. (Arab. مِجَنّ, مِجَنَّة id.) This word implies a shield of a smaller size and extent than צִנָּה; see 1 Ki. 10:16, 17; 2 Chron. 9:16; אִישׁ מָגֵן an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(*a*) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, מָגִנִּי עַל־אֱלֹהִים "my shield is with God," i. e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(*b*) מָגִנֵּי־אֶרֶץ "the shields of the land;" poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

מְגִנָּה f. *a covering* (from the root גָּנַן); once Lam. 3:65, מְגִנַּת־לֵב "covering of the heart," i. e. hardening, obstinacy; compare κάλυμμα ἐπὶ τὴν καρδίαν, 2 Cor. 3:15; and Arab. اكنّة على القلوب coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Jos. Kimchi (the father) comparing Arab. غاشية القلب (i. e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

מְגַעֶרֶת f. (from the root גָּעַר) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מַגֵּפָה f. (from the root נָגַף), with Tzere impure —(1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

מַגְפִּיעָשׁ (perhaps מַגְפִּיעָשׁ "killer of moths"), [*Magpiash*], pr. n. m., Neh. 10:21.

מָגַר kindred to הִגִּיר ,נָגַר to cast before, to deliver over; once particip. pass. Ezek. 21:17, מְגוּרֵי אֶל־חֶרֶב "cast before," i.e. "delivered to the sword;" Syr. intrans. ܡܓܪ to cut down.

Piel. מִגֵּר id. *to cast before, to throw down,* Ps. 89:45.

Derivative, pr. n. מִגְרוֹן.

מְגַר Chald. Pael מַגֵּר id. *to cast before, to throw down,* Ezr. 6:12.

מְגֵרָה f. (from the root גָּרַר No. 2), *a saw,* 2 Sam. 12:31; 1 Ki. 7:9.

מִגְרוֹן ("a precipitous place," from the root מָגַר). [*Migron*], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעוֹת pl. f. (from גָּרַע No. 2, to take away, to withhold), *contractions, drawings in, diminutions* of a wall (Absätze), 1 Kings 6:6.

מֶגְרָפָה f. [pl. with suff. מֶגְרְפוֹתֵיהֶם], *a clod of earth,* which is removed with a spade or other like instrument; prop. ein Spatenstich, (from the root גָּרַף). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. ܡܓܪܦܬܐ, مِجْرَفَة a spade itself.)

מִגְרָשׁ m.—(1) inf. of a Chaldee form of the verb גָּרַשׁ No. 2, q. v., Eze. 36:5.

(2) a place to which cattle *is driven forth* to feed, *pasture* (from גָּרַשׁ No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עָרֵי מִגְרְשֵׁיהֶם.

(3) any *open space* surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. ־ִים, once מִגְרָשׁוֹת as if from the sing. מִגְרֶשֶׁת); but masc. gen., Eze. 27:28.

מַד with suff. מִדּוֹ Psalm 109:18; and מִדָּהּ Job 11:9; plur. מִדִּים Jud. 3:16; and מִדִּין Jud. 5:10.

(1) *a garment,* so called from being spread out (see the root מָדַד No. 1), Psa. 109:18; Levit. 6:3; also *carpet,* on which the more noble sit; plur. מִדִּין Jud. 5:10.

(2) *a measure* (from מָדַד No. 2), Job. 11:9; Jer. 13:25, מְנָת מִדַּיִךְ "the portion measured out to thee."

מַדְבַּח Chald. *an altar,* Ezr. 7:17; from the root דְּבַח.

מִדְבָּר m. [with ה local מִדְבָּרָה; const. מִדְבַּר; once with ה local מִדְבָּרָה 1 Kings 19:15].—(1) an uninhabited plain country, *fit for feeding flocks,* not **desert,** *a pasture,* from the root דָּבַר No. 2, to lead **to pasture, like the Germ. Trift from treiben** (Syriac ܡܕܒܪܐ, ܡܕܒܪ id.). Joel 2:22, דָּשְׁאוּ נְאוֹת מִדְבָּר "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֲפוּ נְאוֹת מִדְבָּר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יָבְשׁוּ נְאוֹת מִדְבָּר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִדְבָּר וְעָרָיו "the plain and its cities shall rejoice." More often it is—

(2) *a sterile, sandy country,* Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִדְבַּר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּדְבָּר always *the desert of Arabia,* Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see פָּארָן, שׁוּר, סִינַי, סִין). מִדְבַּר יְהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שַׂמְתִּיהָ כַמִּדְבָּר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) poetically the instrument of speech (from דִּבֵּר to speak), *the mouth.* Cant. 4:3, מִדְבָּרֵךְ נָאוֶה "thy mouth is pleasant" (parall. thy lips). LXX. λαλία. Jerome, *eloquium,* and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue.*

מָדַד plur. מָדְדוּ, twice contr. מַדּוֹתִי Isaiah 65:7, and מַדּוֹתֶם Num. 35:5; inf. מֹד Zec. 2:6; fut. יָמוֹד [with ו conv. וַיָּמָד].

(1) i. q. مَدَّ *to stretch out, to extend,* see Hithpoel and the nouns מַד, מִדָּה, also מָדָה.

(2) *to measure* (Sanscrit *mâ, mâd,* to measure, Zend. *meêtê, matê,* Gr. μέτρον, μέδιμνος, Lat. *metior, meta;* Goth. *mitan,* Anglo-Sax. *metan,* Germ. messen). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

Niphal, pass. of No. 2, Jer. 31:37, 33:22.

Piel, fut. [see מוֹדֵד] יְמַדֵּד i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

POEL מוֹדֵד id. Here some refer Hab. 3:6, "(God) **measures** the earth with his eyes," surveys it. But LXX and Chald. render it, *he shaketh the earth*, from מוּד, Arab. Med. Ye, to be moved.

HITHPOEL, הִתְמֹדֵד *to stretch oneself out*, 1 Ki. 17:21.

Derivatives, מַד, מֵמַד, מִדָּה [and pr. n. מִדִּין].

מְדַד m. *flight*, from the root נָדַד (compare fut. תִּדַּד Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וּמִדַּד עָרֶב and (when) shall be the **flight** of the night?" Poet. for, when shall the night flee, come to an end? Others take מִדַּד as Pret. Piel from מָדַד in an intrans. and intensitive sense, *the night is extended* [so taken in Thes.].

מָדָה i. q. מָדַד *to extend, to measure*, a root not used as a verb, from which come the nouns מַדֶו and מָדוֹן No. II. ["Arabic مدى to extend, VI. to be prolonged, long, continual, مَدًى a kind of measure."]

מִדָּה fem. (from the root מָדַד)—(1) *extension, length*. אִישׁ מִדָּה a man of tall stature, 1 Ch. 11:23; pl. אַנְשֵׁי מִדָּה Isa. 45:14, and אַנְשֵׁי מִדּוֹת (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, בֵּית מִדּוֹת "a **large** (ample) house."

(2) *measure*, Ex. 26:2, 8. חֶבֶל מִדָּה a measuring cord, Zec. 2:5.

(3) i. q. מַד No. 2, *a garment*, plur. מִדּוֹת Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מִדָּה m. Chald. *tribute*, as if what is *measured*, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מִנְדָּה Ezr. 4:13; 7:24. Syr. ܡܕܐܬܐ.

מַדְהֵבָה ἅπ. λεγόμ. Isa. 14:4, if this be the true reading, denom. from Aram. דְּהַב (which see), i. q. זָהָב *gold;* formed in the manner of a part. Hiph. f., prop. *gold making*, i.e. *exactress of gold*, no inapt epithet for Babylonia (parall. נֹגֵשׂ); or *heap, store-house of gold;* so that מ formative may indicate place (compare דֹּמֶן dung, מַדְמֵנָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐπισπουδαστής, Syr., Ch., Saad.), and have expressed מַרְהֵבָה *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs רָהַב and נָגַשׂ answer to one another in parallel members.

מַדֶו pl. with suff. מַדְוֵיהֶם m. *a garment*, 2 Sam. 10:4; 1 Ch. 19:4, from the root מָדַד=מָדָה.

מַדְוֶה m. (from the root דָּוָה) *disease*, Deut. 7:15; 28:60.

מַדּוּחִים m. pl. *seductions*, Lam. 2:14, from the root נָדַח, see Hiphil No. 3.

I. **מָדוֹן** m. pl. מְדָנִים (from the root דִּין).—(1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [*Madon*], pr. n. of a royal city of the Canaanites, Josh. 11:1; 12:19.

II. **מָדוֹן** m. (from the root מָדַד=מָדָה), *extension, tallness*, 2 Sam. 21:20 קרי, אִישׁ מָדוֹן a tall man, i. q. אִישׁ מִדָּה 1 Ch. 20:6; כתיב should be read מָדִין, with the same meaning.

מַדּוּעַ (contr. from מַה יָּדוּעַ *what is taught?* i. q. for what reason? Gr. τί μαθών), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3.—Job 21:4, the words אִם מַדּוּעַ are not to be taken as closely connected; for אִם as is very often the case (see אִם B, 1) answers to הֲ interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, וְאִם מַדּוּעַ לֹא תִקְצַר רוּחִי or **why** should I not be impatient?" oder weshalb soll ich nicht ungeduldig werden?

מְדוֹר Ch. (from the root דּוּר) *habitation*, Dan. 4:22, 29; 5:21.

מְדוּרָה f. *a pile for burning*, i. q. דּוּר No. 3, Eze. 24:9; Isa. 30:33.

מְדוּשָׁה f. (from דּוּשׁ) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מִדְחֶה m. *throwing down, ruin*, Prov. 26:28, from the root דָּחָה.

מַדְחֵפוֹת pl. f. (from the root דָּחַף) *impelling;* hence *hastening* ["*falls*"], Ps. 140:12, לְמַדְחֵפוֹת *hastily, urgently*.

מָדַי f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. ܡܕܝ id.) Gent. noun מָדַי *a Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *midst, middle*.]

מָדַי Ch. id. *Media*, Ezr. 6:2; Dan. 5:28; 6:13.

Gentile noun emphat. מָדָאָה, כתיב מָדָיָא *a Mede*, Dan. 6:1.

מַדַּי (contr. from מַה־דַּי) *what is sufficient*, 2 Ch. 30:3, compare the note under מָה.

מִדֵּי see דַּי No. 2, *b*.

מִדְיָן m.—(1) *strife, contention* (from the root דִּין see Niphal), pl. מִדְיָנִים Prov. 18:18; 19:13, and elsewhere in קרי, where כתיב has מְדָנִים. See מָדוֹן.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the Ælanitic gulf (where the Arabian geographers place the city مدين), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—בִּכְרֵי מִדְיָן the dromedaries of Midian, Isa. 60:6; יוֹם מִדְיָן the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8.)—The Gentile noun is מִדְיָנִי *a Midianite*, Num. 10:29; pl. ־ים Gen. 37:28; f. ־ית Num. 25:15.

מִדִּין ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מְדִינָה fem. (from the root דִּין) prop. *judgment, jurisdiction;* hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; בְּנֵי הַמְּדִינָה Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מְדִינָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr ܡܕܝܢܬܐ id. [This word means *city*, as it is corrected in Thes.]; but مدينة signifies *city*.)

מְדֹכָה *a mortar*, Num. 11:8, from the root דּוּךְ.

מַדְמֵן ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מַדְמֵנָה f.—(1) i. q. דֹּמֶן *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מַדְמַנָּה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מְדָן (from the root דִּין).—(1) *strife, contention*, only in pl. מְדָנִים Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מְדָנִי Gentile noun, only in pl. מְדָנִים i. q. מִדְיָנִים *Midianites*, Gen. 37:36, compare verse 28.

מַדָּע & מַדַּע (from the root יָדַע ["׳ compensated by Dagesh as in verbs פּ״ן"]), a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. συνείδησις. (Ch. מַנְדַּע, Syr. ܡܕܥܐ, ܡܕܥ id.)

מֹדַע see מוֹדַע.

מַדְקָרוֹת pl. f. (from the root דָּקַר) *piercings* (of the sword), Prov. 12:18.

מְדָר Ch. i. q. מְדוֹר (from the root דּוּר) *habitation*, Dan. 2:11.

מַדְרֵגָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were *a ladder* (Felsensteige, Felsentreppe, compare κλίμαξ e. g. κλίμαξ Τυρίων), from the root דָּרַג Cant. 2:14; Eze. 38:20.

מִדְרָךְ m. (from the root דָּרַךְ) *a place which is trodden*, Deu. 2:5.

מִדְרָשׁ m. (from the root דָּרַשׁ No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, מִדְרַשׁ סֵפֶר הַמְּלָכִים "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that מִדְרָשׁ like the Arab. مدرس means any book, but this is incorrect.

[מְדֻשָׁה (the actually occurring form), see מְדוּשָׁה.]

מְדָתָא with the art. הַמְּדָתָא pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מָה, מַה, מֶה, מָה־, מַה־, מָ, מֶ (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like מִי of persons: *quid?* Gr. τί; WHAT (Syr. ܡܢܐ, Arab. ما), in a direct interrogation, Gen. 4:10, מֶה עָשִׂיתָ "what

hast thou done?" Isa. 38:15, מָה אֲדַבֵּר "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee מַה־יִּהְיֶה לַנָּעַר what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, חָכְמַת־מֶה לָהֶם "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as מַה־בֶּצַע "what of profit?" Ps. 30:10. מַה־דְּמוּת "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum*, *quæ similitudo* [or in English *what profit*, *what likeness*]: also followed by a plur. 1 Ki. 9:13, מָה הֶעָרִים הָאֵלֶּה "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.—(c) מַה־לְּךָ "what to thee?" i.e. what willest thou, Jud. 1:14, and followed by כִּי "what (is) to thee that (thou doest thus)?" Gr. τί παθὼν τοῦτο ποιεῖς; Isa. 22:1; without כִּי Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) מַה־לִּי וָלָךְ "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, מַה־לְּךָ וּלְשָׁלוֹם "what hast thou to do with peace?" without the copula, Jer. 2:18, מַה־לָּךְ לְדֶרֶךְ מִצְרַיִם Hos. 14:9; and followed by אֶת Jer. 23:28, מַה־לַתֶּבֶן אֶת־הַבָּר "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. ما لي ولك, and Greek τί μάχαισι κἀμοί, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(2) indefinite pron., *anything*, *something*, *whatever*, more fully מְאוּמָה for מָה וּמָה which see. (Arab. ما anything, whatever.) Proverbs 9:13, בַּל־יָדְעָה מָּה "he doth not care for anything." 2 Sa. 18:22, וִיהִי מָה אָרוּצָה "whatever there is, let me run." Job 13:13, וְיַעֲבֹר עָלַי מָה "and let there happen to me whatever (will)." Job 13:14. Followed by שֶׁ *that which* (Syr. ܡܳܐ ܕ) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, מָה רְאִיתֶם עָשִׂיתִי "what you have seen me do;" was ihr sahet, daß ich that. Nu. 23:3, דְּבַר מַה־יַּרְאֵנִי וְהִגַּדְתִּי לָךְ "what thing he sheweth me I will declare to thee." LXX. ῥῆμα ὃ ἐάν μοι δείξῃ. Syr., Ch. ܕ, דִּ.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller לָמָּה, as in Gr. Lat. τί; *quid?* Exodus 14:15, מַה־תִּצְעַק אֵלָי "why criest thou to me?" Ps. 42:12.

(2) *how, how much*, in exclamations of admiration, as often the Arab. ما. Gen. 28:17, מַה־נּוֹרָא הַמָּקוֹם הַזֶּה "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, מַה־טֹּבוּ אֹהָלֶיךָ "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, מָה אָהַבְתִּי תוֹרָתֶךָ "O how (how greatly) I love thy law!" Iron. Job 26:2, מֶה עָזַרְתָּ לְלֹא־כֹחַ "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, מַה־נִּצְטַדָּק "how shall we justify ourselves?"

(C) There are several examples in which מָה of extenuation and reproach (see above) has nearly a negative power; compare Lehrg. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear מַה־מִּנִּי יַהֲלֹךְ what goeth from me?" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me;* Pro. 20:24, אָדָם מַה־יָּבִין דַּרְכּוֹ "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. לָא. Job 31:1, "I have made a covenant with mine eyes, מָה אֶתְבּוֹנֵן עַל־בְּתוּלָה how shall I look upon a maid?" (LXX. οὐ, Vulg. *non*, Syr. ܘܠܐ). Cant. 8:4, מַה־תָּעִירוּ וּמַה־תְּעֹרְרוּ אֶת־הָאַהֲבָה "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is אִם); compare below בַּמֶּה Isaiah 2:22, and כַּמָּה Job 21:17, and לָמָּה letter *b*. Here also I refer Pro. 31:2. The Chaldee, Syriac, and Arabic, ܡܳܢܳܐ, ما have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) בַּמֶּה, בַּמָּה prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle בְּ.—(a) *for what* (price)? see בְּ, B, 9; Isa. 2:22, בַּמֶּה נֶחְשָׁב הוּא "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(b) *on what account? why?* (see בְּ B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) כַּמָּה (compare as to the article after כְּ of similitude, page ccxii); Syriac ܟܡܳܐ; Arabic كَمْ; pr. *as what?* (wie was?), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, כַּמָּה רָחְבָּהּ "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, עַד כַּמָּה פְעָמִים "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, זֶה כַּמָּה שָׁנִים "how many are now

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the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָ֫מָּה (Milêl, for לָמָּה), and לָמָה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters א, ה, ע and the name יְהוָֹה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(*a*) *wherefore? why?* (compare לְ causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה זֶּה and with Makk. לָמָּה־זֶּה (see זֶה No. 1, *b*), *why then?* (Arab. لِمَا, لِمَ emphat. لِمَاذَا); Gen. 25:22, לָמָּה זֶּה אָנֹכִי "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(*b*) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to *a negative* sense, like the Syr. ܠܡܐ, ܕܠܡܐ; Ch. לְמָא, דִּי לְמָא *lest, lest perhaps;* Eccl. 5:5, לָמָּה יִקְצֹף הָאֱלֹהִים עַל־קוֹלֶךָ "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the LXX. ἵνα μή, Vulg. *ne forte;* Syr. ܕܠܡܐ, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form ܕܠܡܐ accurately answers שַׁלָּמָה Cant. 1:7; LXX. μή ποτε, Vulg. *ne*, and אֲשֶׁר לָמָּה, which, Dan. 1:10, is even put after a verb of fearing, just like פֶּן, "for I am afraid of my lord the king אֲשֶׁר לָמָּה יִרְאֶה וְגו׳ lest he see;" Theod. μή ποτε. (Arab. from לָמָּה, لِمَ *why?* is shortened لَمْ not, like كَمْ from كَمَا, כַּמָּה, כְּמָא.)

(4) לְמָה *on account of* (that) *which, because that,* from לְ on account of (A, 6), and מָה relat. So once, 1 Ch. 15:13, where contr. לְמַבָּרִאשׁוֹנָה for לְמָה בָרִאשׁוֹנָה "because that from the beginning," etc. (Compare לְמַדַּי enough, 2 Ch. 30:3.)

(5) עַד־מָה (ἐς τί, Il. v. 465), *how long,* Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) עַל־מָה prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(*a*) the primitive form מָה is found *every where* in pause, also before א and ר, whether Makkaph be inserted or omitted, as מָה־אֵלֶּה Zec. 1:9; מָה רְאִיתֶם Jud. 9:48; more rarely before הָ Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; הַ Josh. 22:16; Jud. 8:1; הָ Gen. 21:29; הָ 1 Ki. 9:13; also ע 2 Ki. 8:13; ע Gen. 31:32.—(*b*) Very frequent is מַה־, before letters which are not gutturals, followed by Dag. forte conjunctive, as מַה־לָּךְ Jud. 1:14; מַה־שְּׁמוֹ Ex. 3:13; מַה־יִּהְיֶה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as מַה־הוּא Nu. 16:11; מַה־הִיא Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter *a*).—(*c*) sometimes מַה־, followed by Dag. coalesces with the next word, as מַלָּכֶם for מַה־לָּכֶם Isa. 3:15; מַזֶּה Exod. 4:2; מַתְּלָאָה Mal. 1:13; מַדּוּעַ (which see), and followed by a guttural, מַהֵם for מַה הֵם Eze. 8:6 (also the pr. names מַכְנַדְבַי, מַכְבַּנַּי).—(*d*) מֶה is put, followed by the letters ה, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, *b*), מֶה חָדֵל, מֶה עָשִׂיתָ Ps. 39:5; 89:48; Job 26:2 (מֶה עֲוֹנִי 1 Sa. 20:1): also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter *a*); מֶה מִשְׁפַּט הָאִישׁ 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לָמֶה 1 Sa. 1:8; בַּמֶּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and בַּמָּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than בַּמֶּה); followed by Dag. forte, בַּמֶּה־ Jud. 16:5.

מָה once מָא (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever,* Dan. 2:22; 4:32. מָה דִּי *what* it is *that, that which,* Dan. 2:28.

With pref. כְּמָה *how! how much!* Dan. 3:33; לְמָה *wherefore?* used dissuasively; hence *lest,* Ezr. 4:22; דִּי לְמָה id. 7:23. Comp. Heb. לָמָּה letter *b*.

מָהַהּ or **מָהְמַהּ** not used in Kal; prob. TO DENY, TO REFUSE; Arab. نَهْنَهَ and نَهَى to prohibit, to forbid (compare as to verbs of negation p. xxi, A). Hence—

HITHPALPEL הִתְמַהְמַהּ *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

מְהוּמָה f. (from the root הוּם), *commotion, disturbance,* Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. מְהוּמַת־מָוֶת deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

מְהוּמָן (i. q. Syriac ܡܗܝܡܢ "faithful;" also, "eunuch," as being a faithful servant of his master, from the root אָמַן), [*Mehuman*], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

מְהֵיטַבְאֵל ("whom God benefits," a Chaldee form for מֵיטִיב אֵל), [*Mehetabel, Mehetabeel*] pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.

מָהִיר m. *quick;* hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac ܡܗܝܪܐ id. Root מָהַר No. 2.

מָהַל i. q. Ch. מְהַל, Heb. מוּל (comp. p. CCXI, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

מַהֲלָךְ masc. (from the root הָלַךְ)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—מַהְלְכִים Zec. 3:7, part. Hiph. from the root הָלַךְ are leaders, companions.

מַהֲלָל m. (from the root הָלַל), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מַהֲלַלְאֵל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מַהֲלֻמּוֹת pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root הָלַם.

מַהֲמֹרוֹת pl. f. ἅπαξ λεγόμ. Ps. 140:11, *streams, whirlpools*, from the root הָמַר, which see. Comp. غَمْر many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

מַהְפֵּכָה fem. (from the root הָפַךְ), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

מַהְפֶּכֶת f. (from the root הָפַךְ), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body *was distorted* (worin jemand krumm geschlossen wurde). Compare סַד and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3: 29:26. 2 Chr. 16:10, בֵּית הַמַּהְפֶּכֶת "the house of the stocks," a prison.

I. **מָהַר**—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. مَهَر to be diligent, acute-minded, see Pi. No. 2, and מָהִיר.

PIEL מִהֵר—(1) *to hasten*—(*a*) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, מַהֲרִי שְׁלֹשׁ סְאִים קֶמַח "bring quickly three seahs of flour;" 1 Ki. 22:9.—(*b*) followed by a finite verb, either with or without the copula, *to do* any thing *quickly*, where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, מַהֵר הִמָּלֵט "make haste, escape," i.q. escape quickly, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, מַה־זֶּה מִהַרְתָּ לִמְצֹא "how then hast thou found it so quickly?" Ex. 2:18. מַהֵר adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

NIPHAL נִמְהַר properly *to be precipitate*. Job 5:13, עֲצַת נִפְתָּלִים נִמְהָרָה "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. נִמְהָר—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous*, rushing on precipitately; Germ. ungestüm, Hab. 1:6.—(3) *timid*, precipitate in flight, Isa. 35:4.

Derivatives, מְהֵרָה, מַהֵר, מָהִיר [pr. n. מַהֲרַי].

II. **מָהַר** TO BUY, specially a wife, for a price paid to the parents (מֹהַר). Kindred verbs are מכר which see, and with ה hardened מָכַר, מָחַר, Exodus 22:15.

מַהֵר adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

מֹהַר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. مَهْر i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

מְהֵרָה fem. *hastening, celerity*, Psa. 147:15; whence בִּמְהֵרָה Eccles. 4:12; עַד־מְהֵרָה Ps. 147:15; and מְהֵרָה adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מַהֲרַי ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מַהֲתַלּוֹת plur. f. (from the root הָתַל) *deceitful things*, Isa. 30:10.

I. **מוֹ** properly i. q. מָה *what*, (that) *which*, pleon. joined in poetic language to the prepositions בְּ, כְּ, לְ so that there are formed the separate words כְּמוֹ, בְּמוֹ, לְמוֹ, like بِمَا for بِ, كَمَا for كَ, عَمَّا for عَنْ, see de Sacy, Gr. Arabe, i. § 824, 82?, 839; ii. § 82, and

Lehrgeb. page 629. As to כְּמוֹ and לְמוֹ see in their respective places בְּמוֹ poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. מוֹ i. q. מַי Arab. ماء *water* (see מַי), from the unused root מוֹא. [See Job 9:30 (כתיב); see more in Thes.]

מוֹא *to flow*, see מַי. [See Thes.]

מוֹאָב ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare מוֹ No. II) *Moab, Moabites*, and *the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrak, from the chief city, extending to the east of the Dead Sea, as far as Arnon. עַרְבוֹת מוֹאָב the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also אֶרֶץ מוֹאָב Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun מוֹאָבִי f. מוֹאֲבִיָּה, מוֹאָבִית Ru. 4:5; 2 Ch. 24:26.

מוֹאל i. q. מוּל, מוֹל, which see, *over against*, Neh. 12:38.

מוֹבָא m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in קרי for מָבוֹא, a word irregularly formed so as to correspond with the word מוֹצָא which is added in the sentence. Compare Lehrg. p. 374, note.

מוּג—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. ماع Med. Ye. Figuratively *to be dissolved* with fear and alarm (compare מָסַס), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt* with fear and alarm, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL מוֹגֵג *to cause to flow down, to soften*, e.g. arid ground with showers, Ps. 65:11, בִּרְבִיבִים תְּמֹגְגֶנָּה. Metaph. Job 30:22 קרי, תְּמֹגְגֵנִי תֻּשִׁיָּה "thou hast dissolved my welfare;" כתיב, תְּמֹגְגֵנִי תְּשֻׁוָּה "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt* with fear and alarm, Nah. 1:5; Psa. 107:26.

מוּד an unused root. Arab. ماد Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. נָדַד, נוּד, מוּט). The verb itself in Pilel מוֹדֵד is perhaps found, Hab. 3:6, "(God) standeth וַיְמֹדֶד אֶרֶץ and moveth the earth," compare LXX., Ch. But see under מָדַד Poel.—Besides this, hence is derived the noun תָּמִיד.

מֹדַע מוֹדַע m. (from the root יָדַע) Prov. 7:4, and מוֹדַע Ruth 2:1 קרי, *familiarity, acquaintanceship*, and concr. *an acquaintance, a friend*.

מֹדַעַת f. id. Ruth 3:2.

מוֹט fut. יָמוּט TO TOTTER, TO SHAKE (kindred to נוּט and נוּד [" ماط Med. Ye, to turn aside from right Æth. ሞጠ: to incline, comp. Syr. ܡܛ to waver," see Thes.]), e. g. used of the mountains, Psa. 46:3. Isa. 54:10; of a land or kingdom, Psa. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said מָטָה רֶגֶל פ׳ any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, וּמָטָה יָדוֹ עִמָּךְ and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL נָמוֹט, fut. יִמּוֹט i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as בַּל אֶמּוֹט *I do not totter, I shall not totter;* used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; בַּל יִמּוֹט *he does not totter*, he is firm, intrepid, Ps. 21:8; 46:6; 112:6.

HIPHIL, *to cause to totter*, or *come down, to cause to fall upon*, Ps. 55:4; 140:11 כתיב.

HITHPOEL i.q. Kal and Niphal, Isa. 24:19; hence the two following words.

מוֹט m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:13, see מוֹטָה No. 3.

מוֹטָה f.—(1) i. q. מוֹט No. 2, *a bar, staff*, 1 Ch. 15:15. מֹטוֹת הָעֹל bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30 18. Metaph. Isa. 58:6, 9.

מוּךְ i. q. מָכַךְ TO PINE AWAY; specially to be brought to poverty, Lev. 25:25, 35, 39, 47 Some

have absurdly referred to this root the pr. n. מֵידְרָ, מִיכָיָה ,מִיכָיָהוּ, which see in their own places.

מוּל TO CUT OFF, TO CIRCUMCISE (comp. מָהַל, מָלַל No. II., נָמַל No. I.); with an acc. of pers. Gen. 21:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deu. 30:6; comp. περιτομὴ καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

Niphal, *to be circumcised, to circumcise oneself,* Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הִמֹּלוּ לַיהוָֹה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

Pilel מוֹלֵל *to cut down.* Impers. Ps. 90:6, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ "in the evening it is cut down (man like grass) and withereth."

Hiphil, *to cut off, destroy* (a people), Ps. 118:10, 11, 12.

Hithpalel הִתְמוֹלֵל *to be cut off at the point, blunted* (as arrows); Ps. 58:8, יִדְרֹךְ חִצָּו כְּמוֹ יִתְמֹלָלוּ "(where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוּלָה.

מוּל Deu. 1:1; **מוֹאל** Neh. 12:38; elsewhere **מוּל** prop. subst. *the front part, front,* but always used as a prep.—(1) *before, in the presence of:* (the etymology is doubtful; Jo. Simonis compared it with Arabic مَعَلَ, which according to Castell, followed by الى is *to oppose,* but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is وصل الى. It may be more correctly supposed that in the verb מוּל *to cut off the point,* there is the notion of *front;* in this case א in מוֹאל would be inserted in order to lengthen the syllable, as at the end of נָקִיא for נָקִי; comp. Germ. hohl, hohn. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוּל may be for מוֹאל from the root יָאַל i. q. אוּל, אִיל to go before [taken in Thes. as from אוּל; but see Thes. p. 777]). Ex. 18:19, מוּל הָאֱלֹהִים "before God."

(2) *opposite to, over against,* e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוּל מֶחֱזָה אֶל מֶחֱזָה "window over against window."

With other prepositions prefixed—(1) אֶל־מוּל *towards* any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood אֶל־מוּל הַר גְּרִזִים towards mount Gerizim;" Josh. 9:1. Specially אֶל־מוּל פְּנֵי prop. *in the face,* or *front of,* mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah אֶל־מוּל פְּנֵי הַמִּלְחָמָה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

["לְמוֹאל adv. *over against,* Neh. 12:38."]

(2) מִמּוּל—(*a*) prop. *from before,* i. q. מִלִּפְנֵי, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מִמּוּל בְּכָאִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מִמּוּל שַׂלְמָה (prop.) from the face of the garment," as if dicht, hart vom Oberkleide weg.—(*b*) of tarriance in a place; 1 Ki. 7:39, מִמּוּל נֶגֶב "on the south side;" Num. 22:5, "and he (the people) is dwelling מִמֻּלִי by my side," mir zur Seite. Followed by פְּנֵי *on the fore part, in front* of any thing, Exod. 28:27; 39:20.

מוֹלָדָה ("birth," "race"), [*Moladah*], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

מוֹלֶדֶת f. (from the root יָלַד).—(1) *birth, origin,* Est. 2:10, 20; plur. מוֹלְדוֹת *nativity, origin,* Ezek. 16:3, 4; אֶרֶץ מוֹלֶדֶת Gen. 11:28; 24:7; and simply מוֹלֶדֶת *native land,* Gen. 12:1; 24:4.

(2) *progeny, offspring,* children, Genesis 48:6; Lev. 18:9, 11.

(3) *kindred, family,* Gen. 31:3; *those of the same nation,* Est. 8:6.

מוּלָה f. *circumcision,* Ex. 4:26; root מוּל.

מוֹלִיד ("begetter"), [*Molid*], pr. n. m., 1 Ch. 2:29.

מוּם (for מְאוּם, כְּאוּם, from the root מָאַם), m. *spot, a stain, blemish* (Syr. ܡܘܡܐ id., Arab. ميم and موم a spot; specially of small pox; Gr. μῶμος).—(*a*) in a physical sense used of any defect or blemish of body, Lev. 21:17, sq.; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(*b*) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוּן [an unused root]; see מִין.

מוּסַב m. (from the root סָבַב), *the circuit* (of a house), Eze. 41:7.

מוּסָד (from the root יָסַד) only found in pl. מוֹסָדוֹת Jer. 51:26; constr. מוֹסְדֵי, מוֹסְדוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 22:8. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

מוּסָד m. i. q. מוֹסָד No. 1. Isa. 28:16, מוּסָד מוּסָּד "a founded foundation," i. e. firm; compare יָסַד Hophal.

מוּסָדָה f.—(1) *foundation*, Ezek. 41:8 קרי, where the כתיב is מיסדות.

(2) *an appointment* (of God), *a decree*. Isa. 30:32, מַטֵּה מוּסָדָה "the rod sent by God;" compare the root יָסַד Kal, and Pi. No. 2.

מוּסָךְ m. (from the root סָכַךְ), *a* (covered) *portico*, 2 Ki. 16:18 קרי, where there is in כתיב מֵיסַךְ.

מוֹסֵר for מַאְסֵר (from the root אָסַר), only in plural ־ים and ־ות—m. *bonds;* specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. מוֹסֵר and ־ות [*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

מוּסָר m. (from the root יָסַר)—(1) *correction* of children by their parents, of nations by kings, of men by God. Prov. 22:15, שֵׁבֶט מוּסָר; 23:13, אַל־תִּמְנַע מִנַּעַר מוּסָר "withhold not correction from a child." Job 12:18, מוּסַר מְלָכִים פִּתֵּחַ "he looses or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, מוּסַר שַׁדַּי "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with חָכְמָה, דַּעַת, Pro. 1:2; 4:13; 6:23; 23:23.

מוֹעֵד m. (from the root יָעַד), plur. מוֹעֲדִים and ־ות.

(1) *a set time* (see the root Kal No. 1).—(*a*) of *a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, לַמּוֹעֵד הַזֶּה בַּשָּׁנָה הָאַחֶרֶת "about this time next year." Jerem. 8:7, "the stork יָדְעָה מוֹעֲדֶיהָ knows her times," those in which she has to emigrate into other countries. Hab. 2:3, חָזוֹן לַמּוֹעֵד "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully יוֹם מוֹעֵד Hos. 9:5; 12:10; מוֹעֲדֵי יְהוָֹה the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of *the festival sacrifices*, 2 Ch. 30:22 (compare חַג No. 2).—(*b*) of *space of time*, as appointed, defined, i. q. זְמָן Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one *festival* to its recurrence], Dan. 12:7; comp. Chald. עִדָּן Dan. 7:25.

(2) *an assembly* (comp. נוֹעַד No. 2 [in יָעַד]). Job 30:23, בֵּית מוֹעֵד לְכָל־חָי "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, קְרִאֵי מוֹעֵד "called to the assembly;" elsewhere קְרִיאֵי הָעֵדָה. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned הַר־מוֹעֵד "the mount of the assembly" (of gods), which is probably the mountain called by the Persians البرج, البرز *el Burj, el Burz;* by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] אֹהֶל מוֹעֵד "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, Stiftshütten, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (σκηνὴν τοῦ μαρτυρίου), and Vulg. (*tabernaculum testimonii*), who have taken מוֹעֵד as if it were the same as עֵדוּת compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. מוֹעֵד אֵל of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, כָּל־מוֹעֲדֵי אֵל בָּאָרֶץ "all the holy places of God in the land;" but I scarcely doubt that *the holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (בָּמוֹת) and seats of the prophets; I have said more on this in the preface to Gramberg's Religionsideen des A. T. vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

מוֹעָד m. (from the root יָעַד) *an assembly*, poet

of *a troop* of soldiers, Isa. 14:31; compare מוֹעֵד Lam. 1:15.

מוֹעָדָה pl. f. מוֹעָדוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹעֲדוֹת]; compare מוֹעֵד No. 1, *a*.

מוֹעָדָה f. (from the root יָעַד) *appointed place of meeting*. Joshua 20:9, עָרֵי הַמּוּעָדָה "cities of refuge" (Syr. ܡܥܕܐ refuge, shelter, port; ܒܝܬ ܡܥܕܐ place of refuge).

["**מוֹעַדְיָה** ("assembly of Jehovah"), [*Moadiah*], pr. n. m. Neh. 12:17."]

מוֹעֶדֶת see מָעַד.

מוּעָף m. verbal part. Hoph. from the root עוּף, *darkness*, Isa. 8:23.

מוֹעֵצָה f. i. q. עֵצָה (from the root יָעַץ) only in plur. מוֹעֵצוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, מִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ "they shall be satiated with their counsels" (i. e. with the fruits of them).

מוּעָקָה f. verb. of Hoph. from the root עוּק *a heavy weight*, Ps. 66:11.

מוֹפֵת plur. מוֹפְתִים *a miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means *a beautiful*, or *splendid deed*, for מוֹפְאֵת, although from the origin having been overlooked, Tzere of the last syllable ־ֵת is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined אֹתוֹת וּמֹפְתִים signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. נָתַן אֹתוֹת וּמֹפְתִים to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שׂוּם Jer. 32:20.—As miracles were regarded as the signs of divine authority, מוֹפֵת is also—

(2) *a sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אוֹת 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence—

(3) *a sign of a future event, a portent*, i. q. אוֹת No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me לְאֹתוֹת וּלְמוֹפְתִים (are) signs and portents in Israel," i. e. with our ominous names we indicate future events. [But see the application of this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, אַנְשֵׁי מוֹפֵת men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוּץ—(1) TO PRESS, whence part. מֵץ *oppressor*, Isa. 16:4, and the noun מִיץ. Kindred is מָצָה *to squeeze out*.

(2) prob. in general *to separate*, like the Arab. ماز Med. Ye. Hence—

מוֹץ Zeph. 2:2; more often defectively מֹץ m. *chaff, husk*, separated from the grain by winnowing (Ch. מוֹץ, מוּצָא, מוֹזָא). Isa. 41:15. Ps. 35:5, יִהְיוּ כְּמֹץ לִפְנֵי־רוּחַ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹצָא (from the root יָצָא) pl. const. מוֹצָאֵי m.

(1) *a going out*, Nu. 33:2; sun-*rise*, Ps. 19:7; comp. Hos. 6:3, the *promulgation* of an edict (see the root, letter *l*). Dan. 9:25.

(2) *the place from which one goes out*, hence *a gate*, Eze. 42:11; 43:11; מוֹצָא מַיִם *a fountain* of waters, Isa. 41:18; מוֹצָא כֶסֶף *a vein* of silver, Job 28:1; מוֹצָא דֶשֶׁא a place fertile in grass, Job 38:27; absol. also *the East*, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, מוֹצָאֵי בֹקֶר וָעֶרֶב תַּרְנִין "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) *that which goes out, is produced*, as מוֹצָא שְׂפָתַיִם that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m.—(*a*) 1 Chr. 8:36; 9:42.—(*b*) 1 Ch. 2:46.

מוֹצָאָה f. of the preceding—(1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוֹצָאוֹת *cloacæ*, where filth is carried away, see צֹאָה, צוֹאָה, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוּצָק m. (from the root יָצַק to pour), *something poured out, cast*. Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוּצָק m. in pause מוּצָק (from the root צוּק) *what is narrow* (opposed to רֹחַב). Job 37:10, רֹחַב מַיִם בְּמוּצָק "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוּצָק in this place does not mean *poured out*.

מוּצָקָה f. (from the root יָצַק), *a tube for pouring through*, Zec. 4:2.

מוּק not used in Kal. ["Arab. ماق med. Waw, to be light, foolish."]

Hiphil הֵמִיק to mock, to deride, Psalm 73:8 (Aram. Pael מַיֵּק, ܡܰܝܶܩ id.; compare μῶκος, μωκάω, —άομαι, μωκίζω, *se moquer* [Engl. *to mock*]).

מוֹקֵד m. (from the root יָקַד)—(1) *heat, burning*, Isa. 33:14.

(2) *dry wood*, faggot, Ps. 102:4.

מוֹקְדָה f. (from the root יָקַד)—(1) *the part of the altar on which the burnt offering was consumed;* perhaps, *heap of fuel*, Lev. 6:2.

מוֹקֵשׁ m. (from the root יָקֹשׁ)—(1) *a noose, a snare*, by which wild beasts and birds are caught, Am. 3:5. מוֹקְשֵׁי־מָוֶת the snares of death, Psa. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. חָח, חֹחַ), Job 40:24.

(2) Metaph. used of a *cause of injury*. Ex. 10:7, עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ "how long shall this man be a snare to us?" i. e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14. Plur. ־ִים, once ־וֹת Ps. 141:9.

מוֹר see מֹר.

מוּר not used in Kal; to change, to exchange, i. q. יָמַר. In Syriac this root has the signification of *to buy;* in Arabic the letters مار Med. Ye, signify *to sell;* both taken from the notion of exchanging; compare Heb. מָהַר No. II.

Hiphil הֵמִיר—(1) *to exchange* any thing, Levit. 27:33; Eze. 48:14; Mic. 2:4; followed by בְּ of the thing with which any thing is exchanged, Psa. 106:20; Jer. 2:11; Hos. 4:7.

(2) absol. *to change*. Psal. 15:4, "he sweareth וְלֹא יָמִיר and changeth not (sc. his mind);" i. e. does not violate his oath. Ps. 46:3, לֹא־נִירָא בְּהָמִיר אָרֶץ "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).

Niphal נָמַר (as if from the root מָרַר), *to be changed*, Jer. 48:11.

Derivative, תְּמוּרָה.

מוֹרָא m. (from the root יָרֵא)—(1) *fear*. Gen. 9:2, מוֹרַאֲכֶם "the fear of you." Deu. 11:25; also, *reverence*, Mal. 1:6.

(2) *that which is feared* or *reverenced*, specially spoken of God (compare פַּחַד), Isa. 8:12, 13; Ps. 76:12.

(3) *a stupendous* or *wonderful deed*, Deut 26:8; 34:12; Jer. 32:21. Pl. מוֹרָאִים Deu. 4:34.

מוֹרַג m. Isa. 41:15; plur. מוֹרַגִּים 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrg. p. 145), מוֹרִיגִים 1 Chr. 21:23 (from the root מָרַג), *tribulum, a threshing wain;* Spanish, *trillo;* Ital. *trebbio* (Arab. نورج), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.

מוֹרָד m. (from the root יָרַד)—(1) *a declivity, a country abounding in declivities*, Joshua 7:5; 10:11.

(2) 1 Ki. 7:29, מַעֲשֵׂה מוֹרָד *work hanging down*, pensile work, festoons.

מוֹרֶה m. pr. part. Hiphil, of the root יָרָה—(1) *a shooter, darter, archer*.

(2) *the early rain*, see the root Hiphil No. 1, 2.

(3) *one teaching*, Isaiah 9:14; 2 Ki. 17:28; *a teacher*, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), מִי כָמֹהוּ מוֹרֶה who (is) a teacher like him?" i. e. is wise, and has endued us with wisdom? (comp. Job 35:11, מַלְּפֵנוּ מִבַּהֲמוֹת אָרֶץ וּמֵעוֹף הַשָּׁמַיִם יְחַכְּמֵנוּ). LXX. δυνάστης, perhaps from the Aramæan use of ܡܳܪܐ, ܡܳܪܝܳܐ *lord;* and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew מוֹרֶה *a teacher*. Others regard מוֹרֶה h. l. as i. q. מוֹרָה Psal. 9:21, and מוֹרָא fear, the object of fear and reverence.

(4) [*Moreh*], pr. name.—(*a*) of a Canaanite, like Mamre, whence אֵלוֹן מוֹרֶה Gen. 12:6, and אֵלוֹנֵי מוֹרֶה Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(*b*) גִּבְעַת־הַמּוֹרֶה *the hill of the teacher*, in the valley of Jezreel, Jud. 7:1.

I. **מוֹרָה** masc. (from the root מָרָה to stroke), *a razor*, Jud. 13:5; 16:17; 1 Sa. 1:11.

II. **מוֹרָה** Ps. 9:21 כתיב; i. q. מוֹרָא terror, which is given in קרי by way of explanation.

מוֹרָט (from the root יָרַט) m. *destruction*. Isa 18:2, גּוֹי מְמֻשָּׁךְ וּמוֹרָט "a mighty and destructive nation." Others take מוֹרָט as part. Pual from יָרַט for מְמֹרָט fierce, active. [So Ges. in Thes.]

מוֹרִיָּה see מֹרִיָּה.

מוֹרָשׁ m. (from the root יָרַשׁ) with Kametz impure, *possession*, Obad. 17. Isaiah 14:23; Job 17:11, מוֹרָשֵׁי לְבָבִי "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

מוֹרָשָׁה f. id. Ex. 6:8; Deu. 33:4.

מוֹרֶשֶׁת גַּת ("the possession of the Gittites"), [*Moresheth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is מוֹרַשְׁתִּי [*Morasthite*], Mic. 1:1; Jer. 26:18.

I. **מוּשׁ**—(1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. *to remove, to take away*, Zec. 3:9.

HIPHIL—(1) *to let remove*, i. e. *to let* prey *go*, Nah. 3:1; *to withdraw from* any one, followed by מִן of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. Kal *to give way*, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי "and it shall not cease to bear fruit."

II. **מוּשׁ** i. q. מָשַׁשׁ and יָמַשׁ TO FEEL, TO TOUCH, Gen. 27:21.

HIPHIL, id. Ps. 115:7, and Jud. 16:26 קרי.

Derivative, pr. n. מוּשִׁי.

מוֹשָׁב (from the root יָשַׁב) plur. constr. מוֹשְׁבֵי and מוֹשָׁבוֹת m.—(1) *a seat, place for sitting*, 1 Sam. 20:18, 25; Job 29:7.

(2) *a sitting down, an assembly* of persons, Ps. 1:1; 107:32.

(3) *habitation*, Gen. 27:39. בֵּית מוֹשָׁב dwelling-place, Lev. 25:29. עִיר מוֹשָׁב a city of habitation, Ps. 107:4, 7. Meton.—(*a*) time of inhabiting, Exod. 12:40.—(*b*) *inhabitants, dwellers*. 2 Sa. 9:12, כֹּל מוֹשַׁב בֵּית צִיבָא.

(4) *the site* (of a city), 2 Ki. 2:19.

מוּשִׁי ("yielding" ["prob. for מוּשִׁיָּה 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also מֻשִׁי 1 Chr. 6:4. Patron. itid. מוּשִׁי for מוּשִׁיִּי Nu. 3:33; 26:58.

מוֹשְׁכוֹת f. pl. pr. part. act. from the root מָשַׁךְ, *those that draw*, poet. for *cords* with which any one is bound, Job 38:31. Compare Arab. مَسَكَة a fetter, from مسك to hold firmly.

מוֹשָׁעוֹת pl. f. (from the root יָשַׁע) *salvations deliverances*, Ps. 68:21.

מוּת pret. מֵת (compare Syr. ܡܺܝܬ), מַתִּי.—(1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical ו appears to be softened from the liquid *r*, compare דָּרַשׁ, דּוּשׁ, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *mâth*, *muth*, *mith*, *méth*, *mid*, *méd*, to kill; Malay, *mita*, to kill and to die; Zend. *mreté*, *mereté*; Pehlev. *murdéh*, *mard*, mortal, man; Pers. مُردن to die; Gr. μορτός, i. q. βροτός; Lat. *mors*, *mortis*, *Morta*,ap. Liv. Andr.; Germ. Mord; Old Germ. used not only for killing, but also for *death*). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix בְּ, Josh. 10:11, "more died בְּאַבְנֵי הַבָּרָד by the hailstones than," etc.; Jud. 15:18, אָמוּת בַּצָּמָא "I die of thirst," Eze. 5:12; and with מִפְּנֵי Jer. 38:9. Figuratively, *the heart* of any one is said *to die*, i. e. to fail, 1 Sam. 25:37; *the trunk of a tree*, Job 14:8 (compare הָרַג); *land* which lies untilled, Gen. 47:19, "why should we die, we and our land," which latter is then explained הָאֲדָמָה תֵּשָׁם (compare Arab. مات to be untilled, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, עִמָּכֶם תָּמוּת חָכְמָה "wisdom dies (i. e. is extinguished, perishes) with you."

(2) *to perish, to be destroyed*, of a state, Amos 2:2; Hos. 13:1, see מָוֶת.—Part. מֵת dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. ein Todter, ein Kranker, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. מֵתִים of *idols*, opp. of the living God (אֵל חַי), Ps. 106:28.

PILEL מוֹתֵת *to slay, to kill*, Ps. 34:22; Jer. 20:17; often emphat. *to destroy thoroughly, kill outright*, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPHIL הֵמִית, 2 pers. הֵמַתָּ, 1 pers. with suff. הֲמִיתִּיו 1 Sa. 17:35, הֲמִתִּיהָ Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb הָרַג, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. מְמִתִים *killers*, prob. angels of death, Job 33:22.

Hophal הוּמַת *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, תְּמוּתָה, מָמֹת, and—

מָוֶת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). כְּלֵי מָוֶת deadly weapons, Ps. 7:14; יָשֵׁן מָוֶת to sleep the sleep of death, Ps. 13:4. בֶּן־מָוֶת 1 Sa. 20:31; 26:16, and אִישׁ מָוֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place* or *abode of the dead*, i. e. *Hades*, Job 28:22; whence שַׁעֲרֵי־מָוֶת the gates of death, of Hades, Ps. 9:14; חַדְרֵי־מָוֶת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. schwarzer Tod, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to חַיִּים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With ה parag. הַמָּוְתָה Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see בָּמָה as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root יָתַר).—(1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבַּח with suff. מִזְבְּחִי, מִזְבַּחֲךָ, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root זָבַח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(*a*) מִזְבַּח הָעֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבַּח הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39.—(*b*) מִזְבַּח הַקְּטֹרֶת the altar of incense, or the golden altar, within the temple (בַּהֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מָזַג an unused root, i. q. מָסַךְ (which see), *to mix, to mingle*, Arab. and Syr. id.; whence—

מֶזֶג m. *mixed wine*, i. e. spiced [Cant. 7:3], κεκεράσμενον ἄκρατον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 1, § 95.

מָזָה an unused root, i. q. מָצָה, מָצַץ (which see); Arab. مز *to suck*; hence—

מָזֶה m. adj. once Deu. 32:24, מְזֵי רָעָב *emaciated*, or *exhausted with hunger*.

מִזָּה ("fear," "trepidation," from the root מָזַז), [*Mizzah*], pr. n. m. Gen. 36:13, 17.

מָזוּ (for מָזֶוה ["like מַעַל for מַעֲלָה." Thes.], from the root זָוָה), plur. מְזָוִים *cells, barns, storehouses*, Ps. 144:13; LXX. ταμεῖα.

מְזוּזָה (from the root זוז No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מָזוֹן m. (from the root זוּן), *food*, Gen. 45:23.

מָזוֹן Ch. id. Dan. 4:9.

I. **מָזוֹר** m. (from the root זוּר No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מָזוֹר** (from the root זוּר No. II., 1), m. *falsehood;* hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net*, or *snare*, from the Aramæan מְזַר to spread out.

מָזַז an unused root, i. q. מָסַס, Ch. אִתְמְזְמֵז *to flow down, to fear*. Hence pr. n. מִזָּה.

מָזַח an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حزم I., IV., to bind a girth round a beast, حِزَام a girth of a beast, and مسك to hold, to restrain, مَسَكَة a fetter. Hence—

מֵזַח Ps. 109:19; Isa. 23:10, and—

מְזִיחַ m. Job 12:21, *a girdle*, used Isa. loc. cit figuratively of bonds, or of a yoke put on a people.

מַזָּלוֹת f. pl. pr. *lodging places, inns* (Arab. منزل inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فلك البروج *the circle of palaces;* these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מַזָּל, and the circle of them גַּלְגַּל מַזָּלַיָּא; compare מַזָּרוֹת.

מַזְלֵג m. (from the root זָלַג; whence the Arabic دلج to draw out, the letters ד and ז being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלָגָה only in the plur. מִזְלָגוֹת id. Exod. 27:3; 38:3.

מְזִמָּה f. (from the root זָמַם).—(1) ***counsel***, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also ***a thought***, Ps. 10:4.

(2) i. q. דַּעַת מְזִמּוֹת (Prov. 8:12), ***counsel, prudence, craftiness***, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, ***the devising of snares, malice;*** whence אִישׁ מְזִמּוֹת *a fraudulent man*, Pro. 12:2; 14:17; בַּעַל מְזִמּוֹת id. 24:8.

(3) ***wickedness***, Job 21:27; Ps. 139:20.

מִזְמוֹר m. (from the root זָמַר, Piel to sing), ***a song, poem;*** a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

מַזְמֵרָה f. [only in pl. מַזְמֵרוֹת], (from the root זָמַר to prune a vine), ***a pruning hook***, Isa. 2:4; 18:5; Joel 4:10.

מְזַמֶּרֶת only in pl. מְזַמְּרוֹת f. (from the root זָמַר to prune), ***snuffers***, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

מִזְעָר (from the root זָעַר), m. ***smallness.***—(*a*) of time in the expression, מְעַט מִזְעָר "a very little while," Isa. 10:25; 29:17.—(*b*) of a small number, Isa. 24:6, אֱנוֹשׁ מִזְעָר "few men."

מָזַר an unused root, prob. i. q. נָזַר *to be separated*, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence מַמְזֵר ***a bastard.***

מִזְרֶה m. (from the root זָרָה), ***a winnowing fan***, Isa. 30:24; Jer. 15:7.

מַזָּרוֹת pl. f. ἅπαξ λεγόμ. Job 38:32; prob. i. q. מַזָּלוֹת (see the letter ל), ***the signs of the Zodiac;*** prop. lodgings; Chald. מַזָּלַיָּא. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that ר is often softened into ל, but that very rarely *vice versâ*, *l* is hardened into *r*, is removed by the examples, p. CCCCXXI, A, which might easily be increased.

מִזְרָח (from the root זָרַח), ***the rising of the sun;*** always however used of *the east*, Psalm 103:12; מִזְרַח יְרִיחוֹ to the east of Jericho, Josh. 4:19. *Towards the east* is מִזְרָח (acc.) Neh. 12:37; מִזְרַח שֶׁמֶשׁ Deu. 4:47; מִזְרָחָה Exod. 27:13, and מִזְרְחָה שָׁמֶשׁ Deut. 4:41.

מְזָרִים m. pl. Job 37:9; properly part. Pi. of the root זָרָה ***those that scatter***, poetically used of the north winds, which scatter the clouds and bring settled cold (comp. رامسات, and ذاريات scatterers, used of the winds, Sur. li. 1), and thus used of *the north;* Vulg. *Arcturus;* LXX. ἀκρωτήρια (fort. leg. ἀρκτῷα, ἀρκτοῦρος). Others regard this as the same as מַזָּרוֹת Job 38:32.

מִזְרָע const. מִזְרַע m. (from the root זָרַע), ***place which is sown, field***, Isa. 19:7.

מִזְרָק m. (from the root זָרַק to scatter), pl. ־ים and ־וֹת prop. ***the vessel out of which any thing is sprinkled, a bowl***, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a *cup of wine*, Am. 6:6.

מֵחַ m. adj. (from the root מָחַח).—(1) ***fat***, specially used of a fat sheep. Arab. مَخِيخٌ a fat sheep, Ps. 66:15.

(2) ***rich, noble;*** compare דָּשֵׁן Isa. 5:17.

מֹחַ (from the root מָחַח) ***marrow***, Job 21:24; (Arab. مُخّ and نُخاع, Aram. ܡܽܘܚܳܐ, מוֹחָא id.

מָחָא i. q. Aram. מְחָא, ܡܚܳܐ TO SMITE, TO STRIKE, used poetically for the common הִכָּה. Followed by כַּף i. q. הִכָּה כַף (2 Ki. 11:12), ***to clap the hands.*** Ps. 98:8, נְהָרוֹת יִמְחֲאוּ־כָף "let the rivers clap their hands," as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of יָד. Inf. with suff. מַחֲאֲךָ.

מְחָא Chald. ***to smite, to strike***, Dan. 2:34, 35; and often in Targg. (To this answers the Greek μάχομαι, μάχη; in Hebrew מָחָא, מָחָה, נָכָה.) Some have referred to this מָחֵא l. מָחֵא Dan. 5:19; but this is part Aph. from חֲיָא ***keeping alive.***

PAEL מַחֵא id. followed by בְּיַד ***to strike upon one's hand***, i. e. ***to hinder, restrain.*** Dan. 4:32, "there is none who can strike upon his (God's) hand, and say to him, What doest thou?" The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase ضرب ضرب على يديه ,على يده.

ITHPAEL, ***to be fastened upon*** with nails (Germ. angeschlagen werden), Ezr. 6:11.

מַחֲבֵא m. (from the root חָבָא) ***a hiding-place***, Isa. 32:2.

מַחֲבֹאִים m. pl. id., 1 Sam. 23:23.

מַחְבֶּרֶת f (from the root חָבַר No. 1)—(1) ***joining*** (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

מְחַבְּרוֹת f. pl. pr. part. Pi. of the root חָבַר No. I, 1.—(*a*) *beams* of wood used for joining, 2 Chron. 34:11.—(*b*) *cramps*, or *hooks* of iron, 1 Chron. 22:3.

מַחֲבַת (from the root חָבַת to cook) for מַחְבֶּתֶת f. (Eze. 4:3); *a cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

מַחֲגֹרֶת f. (from the root חָגַר) *a girdle, belt*, Isa. 3:24.

I. מָחָה [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF or AWAY, TO WIPE. (Arab. مَحَا id., kindred in Greek are μάσσω, μέμαχα; μύσσω, ἀπο— ἐπι—; with a prefixed sibilant σμάω, σμύω, σμήχω, σμώχω. The theme μάσσω is yet more nearly approached by מָשַׁשׁ, מָשַׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) *to destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. יִמַּח Ps. 109:13 (for יִמָּחֶה), pass. of No. 2; *to be blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHIL, fut. apoc. תֶּמַח i. q. Kal No. 2, *to blot out, to destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, וּדְרָכֶיךָ לַמְחוֹת מְלָכִין "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, *to those who corrupt kings*, i. e. harlots; nor is there any need for us, in this sense, to read לְמֹחוֹת מְלָכִין, if מָחָה be taken for the fem. of the adjective מָחֶה.

II. מָחָה i. q. מָחָא TO STRIKE UPON, followed by עַל *to extend to*, in a geographical sense, Nu. 34:11. Hence מְחִי. [In Thes. this is joined with the preceding, as also is the following article.]

III. מָחָה i. q. מָחַח, مَخَّ Conj. IV. TO BE MARROWY, whence—

PIEL, *to take out marrow;* Arab. Conj. II. and PUAL, pass. Isa. 25:6, שְׁמָנִים מְמֻחָיִם "fatness unmarrowed," taken out of a marrowy bone, very delicate. מְמֻחָיִם for the common מְמֻחִים; see sing. מְמֻחֵי for מְמֻחָה; comp. מַרְאֶה; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

מְחוּגָה f. (from the root חוּג) *compasses*, Isaiah 44:13.

מָחוֹז m. [root חוז] *sea-coast*, or according to the ancient versions, *a port;* once Ps. 107:30 (Ch. id. also a region, Arab. حَوْزٌ border, side, region). ["*a refuge*, hence *a port*"].

מְחוּיָאֵל & מְחִיָּיאֵל (perhaps "struck by God," for מְחוּי אֵל), [*Mehujael*], pr. n. of a patriarch descended from Cain, Gen. 4:18.

מַחֲוִים 1 Ch. 11:46 (where one would have expected the singular מַחֲוִי), [*Mahavite*], Gentile noun, whence is not known.

מָחוֹל m. (from the root חוּל No. 1 to dance)—(1) *dance, dancing*, Ps. 30:12; 149:3; 150:4.

(2) [*Mahol*], pr. n. m. 1 Ki. 5:11.

מְחוֹלָה or מְחֹלָה f. i. q. מָחוֹל No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

מַחֲזֶה m. (from the root חָזָה) *a vision*, Genesis 15:1; Nu. 24:4, 16.

מֶחֱזָה f. (from the root חזה) *a window*, 1 Kings 7:4, 5.

מַחֲזִיאוֹת ("visions"), [*Mahazioth*], pr. n. m. 1 Ch. 25:4, 30.

מָחַח an unused root, i. q. מָחָה No. III. Arab. مَخَّ IV. *to be marrowy* as a bone, *to be fat* as a sheep, whence מֵחַ, מֹחַ marrow. (The original idea is that of *besmearing* with a fat material, compare מָחָה No. I. To this answers the old Germ. Mack, Machs, marrow, whence with r inserted, Mark, Marks, compare the Hebr. מָרַח. See Adel. Lex. vol. iii. p. 73.)

מְחִי m. (from the root מָחָה No. II), *a striking*. Ezek. 26:9, מְחִי קָבָלּוֹ according to the Targ. "the striking of his battering-rams."

מְחִידָה (perhaps "a joining together," from the root חוּד Pa. חַיֵּד to join together), [*Mehida*], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. מִחְיָה f. (from the root חָיָה)—(1) *the preserving of life*, Gen. 45:5; 2 Ch. 14:12, Ezr. 9:8, 9.

(2) *food, sustenance*, Jud. 6:4.

II. מִחְיָה f. *indication, sign, mark* (from the root חָיָה = חִיָּה), or *a stroke* (from the root מָחָה). Lev. 13:10, וּמִחְיַת בָּשָׂר חַי בַּשְׂאֵת "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

מְחִיר m. (from the root מָחַר)—(1) *price* for which any thing *is sold*, Proverbs 17:16; 27:26. בִּמְחִיר at a price, 2 Sa. 24:24; לֹא בִמְחִיר not for price, gratis, i. q. חִנָּם Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

מַחֲלֶה m. (from the root חָלָה No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

מַחְלָה ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

מַחֲלָה f. i. q. מַחֲלֶה *disease*, Ex. 15:26.

מְחֹלָה f. see מְחוֹלָה.

מַחְלוֹן ("sick," from the word מַחֲלֶה and the termination וֹן), [*Mahlon*], pr. n. m. Ruth 1:2;4:9.

מַחְלִי (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

מְחִלָּה f. (from the root חָלַל), *a cave*, Isa. 2:19.

מַחֲלֻיִים m. pl. (from the root חָלָה No. 3), *diseases*, 2 Ch. 24:25.

מַחֲלָף m. *a slaughter-knife*, once in plur. מַחֲלָפִים Ezr. 1:9. Syr. ܣܟܝܢܐ Rabbin. חָלִיף a knife, from the root ܚܠܦ to shave the hair, pr. i. q. הֶעֱבִיר *to make* a razor *pass over*.

מַחְלָפוֹת plur. f. (from the root חָלַף Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, Haarflechten, Zöpfe, Jud. 16:13, 19.

מַחֲלָצוֹת plur. f. *splendid*, or *costly* garments, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root חָלַץ Arab. خلع to put off a garment, Arab. خلعة a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new meaning to the verb], خلع to bestow a garment for an especial occasion, an official dress.

מַחֲלֹקֶת, suff. מַחֲלֻקְתִּי, plur. מַחְלְקוֹת (from the root חָלַק).

(1) *smoothness*, hence *slipping away, flight* (compare מָלַט), and so in pr. n. סֶלַע הַמַּחְלְקוֹת the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (ἐφημερίαι, κλῆροι), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

מַחְלְקָה Ch. id., plur. מַחְלְקָתְהוֹן Ezr. 6:18.

מָחֲלַת m. (from the root חָלָה, Æth. ሐለየ: to sing, ψάλλειν), *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare Æth. ማሕሌት: a song, also κίθαρα. see Æthiopic version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see Kal No. 1, and Piel.

מָחֲלַת (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

מְחֹלָתִי [*Meholathite*], Gent. n. from אָבֵל מְחוֹלָה see אָבֵל II, letter *d*, 2 Sa. 21:8.

מַחֲמָאֹת Ps. 55:22, is commonly taken as a noun formed from חֶמְאָה (milk) as though it were *milky words*, which does not suit the context. More correctly the reading מַחֲמָאוֹת may be supposed to be for מֵחֶמְאוֹת or מֵחֲמָאוֹת (as De Rossi's Cod. 368), Chirek or Tzere being changed into Pathach, on account of the following Chateph-pathach, compare אַחֲרֵי for אַחֲרֵי Jud. 5:28; יֶחֱמַתְנִי for יְחֵמַתְנִי Psa. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with Kimchi מֵחֲמָאוֹת. *Mem* is taken also in this place for the prefixed particle by Chald. and Symm.

מַחְמָד constr. מַחְמַד masc. plur. מַחֲמַדִּים (from the root חָמַד).

(1) *desire*, hence *the object of desire*. מַחְמַד עֵינֶיךָ that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

מַחֲמֻדִּים m. (from the root חָמַד) *precious things*, Lam. 1:7; also written fully מחמודים verse 11 כתיב

מַחְמָל m. ["*compassion*, hence *love* or *favour*, also the object thereof"], *that to which one's desire is turned*. Eze. 24:21, מַחְמַל נַפְשְׁכֶם "that which your soul desires," or *loves;* from the root חָמַל, حمل i. q. נָשָׂא, followed by אֶל to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression מַשָּׂא נֶפֶשׁ verse 25. The sense, indeed, would not be changed if the verb חָמַל were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb חָמַר, some codices read מחמר.

מַחְמֶצֶת f. part. Hiph. from the root חָמֵץ *something leavened*, see the root.

מַחֲנֶה com. (compare Gen. 32:9; Ps. 27:3), from the root חָנָה.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(*a*) מַחֲנִים *encampments*, Nu. 13:19; with suff. מַחֲנֶיךָ, מַחֲנֵיהֶם Deu. 23:15; Josh. 10:5; 11:4.—(*b*) מַחֲנוֹת Gen. 32:8, 11; Num. 10:2, 5, 6. מַחֲנוֹת יְהוָה "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(*c*) מַחֲנַיִם from sing. מַחֲנַי (compare מְמַחַיִם under the word מָחָה No. III, and Lehrg. p. 537), Cant. 7:1, there used of the *heavenly host* (צְבָאוֹת), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. מַחֲנַיִם, which some also understand frigidly enough in the passage in Cant.

מַחֲנֵה־דָן ("camp of Dan"), [*Mahaneh-dan*], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

מַחֲנַיִם ("camp," see מַחֲנֶה pl. letter *c*, according to Gen. 32:3, camps or bands of angels), [*Mahanaim*], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

מַחֲנָק masc. (from the root חָנַק), *strangling*, or, in general, *death*, Job 7:15.

מַחְסֶה & מַחֲסֶה (Ps. 46:2), constr. מַחְסֵה Isaiah 28:17; with suffix מַחְסִי m. (from the root חָסָה) *a refuge*, Isa. 25:4; Job 24:8; Psa. 104:18; *the person to whom one flees*, used of Jehovah, Psa. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

מַחְסוֹם m. (from the root חָסַם), *a muzzle*, with which the mouth *is stopped*, Ps. 39:2.

מַחְסוֹר (from the root חָסֵר m. *want* of any thing, Pro. 24:34. כָּל־מַחְסוֹרְךָ every thing that thou wantest, Jud. 19:20. Absol. *need*. Pro. 28:27; 21:17, אִישׁ מַחְסוֹר "a needy person."

מַחְסֵיָה ("whose refuge is Jehovah"), [*Maaseiah*], pr. n. m. Jer. 32:12; 51:59.

מָחַץ—(1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, חִצָּיו יִמְחָץ "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. مخض to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Origg. Hebr., t. i. p. 100).

(2) *to shake, to smite*, as any one's head, Psa. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

מַחַץ m. *contusion, wound*, Isa. 30:26.

מַחְצֵב m. (from the root חָצַב), *a cutting* of stones. אַבְנֵי מַחְצֵב hewn stones, 2 Ki. 12:13; 22:6.

מֶחֱצָה f. (from the root חָצָה)—(1) *half*, Num. 31:36, 43.

מַחֲצִית f. (from the root חָצָה)—(1) *half*, Exod. 30:13.

(2) *middle*, Neh. 8:3.

מָחַק TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. محق to blot out, Conj. II. to destroy. Kindred are מָחָה, מָחָא.

מֶחְקָר m. (from the root חָקַר), that which is known by *searching, inmost depth*, i. q. חֵקֶר No. 2, Psa. 95:4.

מָחַר an unused root, with the guttural hardened, i. q. מָהַר No. II, and מוּר.

(1) *to interchange;* whence perhaps מָחָר tomorrow, מָחֳרָת the following day, unless indeed this should be kindred to the word בֹּקֶר.

(2) *to buy, to sell*, i. q. מָכַר, מָהַר. Hence מְחִיר price.

מָחָר subst. and adv.—(1) *to-morrow*. (Syriac ܡܚܪ.) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. יוֹם מָחָר

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. ἐς αὔριον, auf morgen). כָּעֵת מָחָר to-morrow about this time (see under the word עֵת); more fully כָּעֵת מָחָר כָּעֵת הַזֹּאת Josh. 11:6. כָּעֵת מָחָר הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. בְּיוֹם מָחָר id. Gen. 30:33; compare מָחֳרָת. [In Thes. this word is supposed to be closely connected with the root אָחַר, see page 784.]

מַחֲרָאָה f. (from the root חָרָא), *cloaca*, 2 Ki. 10:27 כתיב.

מַחֲרֵשָׁה & מַחֲרֶשֶׁת f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root חָרַשׁ No. 3), the other *the coulter*. For the pl. of both מַחֲרֵשׁוֹת is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Egypte, i. tab. 70, 71.

מָחֳרָת const. מָחֳרַת f.—(1) *the morrow*, יוֹם הַמָּחֳרָת to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. *to-morrow* (subst.), (*le lendemain*). לְמָחֳרָת (comp. לְמָחָר) Jon. 4:7; מִמָּחֳרָת the next day, the day after, Gen. 19:34; Ex. 9:6. עַד מִמָּחֳרָת until the next day (comp. מִן No. 3). Lev. 23:16. Followed by a gen. מָחֳרַת הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מִמָּחֳרַת הַשַּׁבָּת the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—מָחֳרָתָם 1 Sam. 30:17, perhaps adv., like יוֹמָם. [This termination ־ָם is taken in Thes. as a pleonastic suffix.]

מַחְשֹׂף m. (from the root חָשַׂף), *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מַחֲשָׁבָה & מַחֲשֶׁבֶת f. const. מַחֲשֶׁבֶת, pl. מַחֲשָׁבוֹת, const. מַחְשְׁבוֹת (from the root חָשַׁב).

(1) that which any one *meditates, purposes*, or *plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מַחְשָׁךְ m. (from the root חָשַׁךְ), *darkness*, Isa. 29:15. Ps. 88:19, מְיֻדָּעַי מַחְשָׁךְ "my acquaintances (are) in darkness;" i.e. have withdrawn from my sight.

Pl. מַחֲשַׁכִּים *obscure* or *dark places*, Ps. 88:7; 74:20, מַחֲשַׁכֵּי אֶרֶץ "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מַחַת (abbreviated from מַחְתָּה, "taking hold," "seizing"), [*Mahath*], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מַחְתָּה f. (from the root חָתָה).—(1) *an implement* or *vessel in which burning coals are taken away* and carried, *a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. ὑποθέματα. Vulg. *vasa, ubi quæ emuncta sunt, extinguantur*.

מְחִתָּה f. (from the root חָתַת), properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מַחְתֶּרֶת f. (from the root חָתַר) *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מַט see מַטֶּה.

מְטָא, מְטָה Ch. (Hebr. מָצָא, from which, however, it differs as to usage).

(1) TO COME TO any person or place, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by עַל *to come upon* any one, *to happen* to him, Dan. 4:21, 25.

מַטְאֲטֵא m. *broom, besom*, see טֵאטֵא under the root טוּא, טוֹא page CCCXIX, A.

מַטְבֵּחַ m. (from the root טָבַח) *slaying, slaughter*, Isa. 14:21.

מַטֶּה m. (once f. Mic. 6:9), pl. מַטּוֹת Num. 1:16; Josh. 14:1, 2; once with suff. מַטָּיו Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root נָטָה, compare נְטִישָׁה, from נָטַשׁ), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase שָׁבַר מַטֵּה־לֶחֶם to break the staff of bread, is i. q. to cause a want of bread, i. e. famine, as bread is in the Hebrew called the stay of the heart (compare סָעַד), Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, a

sceptre, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3, מַטֵּה שִׁכְמוֹ "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up לְמַטֵּה־רֶשַׁע to chasten wickedness;" whence used of *the punishment* itself, Micah 6:9.

(3) i. q. שֵׁבֶט *a tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as מַטֵּה לֵוִי Num. 1:49; מַטֵּה בְנֵי מְנַשֶּׁה the tribe of the children of Manasseh, Josh. 13:29; רָאשֵׁי הַמַּטּוֹת 1 Ki. 8:1, the leaders of the tribes.

מַטָּה (Milêl) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to מַעְלָה above. (This word has not sprung from מַטֶּה itself, but, as it appears from the acute penultima, from the shortened form מַט bending, a low place, with the addition of ה local.) With prefixes—

(1) לְמַטָּה—(*a*) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(*b*) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old וּלְמַטָּה and under." Followed by מִן Ezr. 9:13, לְמַטָּה מֵעֲוֹנֵנוּ "below our sin," less than our sin deserved.

(2) מִלְּמַטָּה *beneath* (opp. to מִלְמַעְלָה above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מִטָּה f. (from the root נָטָה, like the Gr. κλίνη, from κλίνω).

(1) *a bed*—(*a*) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(*b*) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(*c*) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מֻטֶּה or **מֻטָּה** pl. וֹת (prop. part. Hophal, from the root נָטָה).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside*, or *wresting judgment*, Eze. 9:9.

מַטְוֶה m. (from the root טָוָה) *something spun*, Ex. 35:25.

מְטִיל m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מָטַל Arab. مطل *to forge, to hammer*, especially iron. Perhaps the Greek μέταλλον should rather be referred to this root, than to μεταλλάω, μετ' ἄλλα.

מַטְמוֹן (from the root טָמַן), plur. מַטְמֹנִים const. מַטְמֹנֵי—(1) a place where anything is hidden or buried, especially *an underground storehouse* for keeping grain, Jer. 41:8.

(2) *a hidden* or *underground store* or *treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

מַטָּע (from the root נָטַע), plur. constr. מַטָּעֵי Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; נֵצֶר מַטָּעֵי ,קרי "a shoot planted by me."

מַטְעַמִּים m. pl. (from the root טָעַם), Gen. 27:4; and **מַטְעַמּוֹת** plur. f. Prov. 23:3, 6; *savoury* or *seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. مَطْعَم, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מִטְפַּחַת f. (from the root טָפַח), Ruth 3:15; plur. מִטְפָּחוֹת Isaiah 3:22; *a spreading garment* of women, *a cloak*. See N. W. Schrœder, De Vestitu Mulier. Hebr. c. 16.

מָטַר not used in Kal, TO RAIN, like the Chald. Syr., Arab.

HIPHIL, *to rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully הִמְטִיר מָטָר), followed by עַל upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and עַל of that *upon* which it descends like rain (see locc. citt.); once with בְּ of the thing rained down, Job 20:23 (see under לְחוּם).

NIPHAL, *to be watered with rain*, Amos 4:7. Hence—

מָטָר m. pl. constr. מִטְרוֹת Job 37:6; *rain*, Exod. 9:33; Deu. 11:17; and frequently. מְטַר אַרְצְךָ rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so מְטַר זַרְעֲךָ Isa. 30:23. It differs from גֶּשֶׁם a shower.

מַטְרֵד ("pushing forward"), [*Matred*], pr. n f., Gen. 36:39.

מַטָּרָה f. (from the root נָטַר).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. نظر to see, to keep watch; like the Greek σκόπος from σκέπτομαι), 1 Sa.

20:20; Job 16:12; Lam. 3:12 (where, in the Aramæan manner, it is written מַטָּרָא).

מַטְרִי ("rainy," or patronymic of the name מָטָר "for מְטָרְיָה 'rain of Jehovah'"]), [*Matri*], pr. n. m., 1 Sam. 10:21.

מַי sing. unused, WATER, the only trace of which is in the pr. n. אֲחוּמַי brother of water, which see. Arab. ماء, مُوَيْه, dimin. very frequent in the common language مويه, Æthiop. ማይ: The root is ماه, Heb. מוא, whence מַי for the fuller מַיְא (like גַּי for גַּיְא), and another form מוֹ (for מוא) in pr. n. מוֹאָב, compare Chald. מוֹי, מוֹהִי water. The same signification of water is found in the somewhat harsher roots ماه to have water, as a well, II. to pour out water, ماع to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, መየጠ: to be melted, dissolved, ماع to flow, to melt; and Hebrew מָסַס, מָכַךְ, מָאַךְ, מוּךְ, מוּג. Of the same origin in the Western languages are *mejo, mingo.* With the aspirate changed into a sibilant there arises a new series of roots, מָאַס, מָסָה, מָסַס No. 2. which see.

Plural מַיִם constr. מֵי, and rather less frequently מֵימֵי (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מֵימֶיךָ, מֵימָיו, מֵימֵיהֶם, with ה local הַמַּיְמָה, Ex. 7:15; 8:16, *waters, water* (comp. Chald. מַיָּא. Syr. ܡܰܝܳܐ, ܡܝܐ). It is joined to plural adjectives. מַיִם חַיִּים living water, i. e. gushing forth, Gen. 26:19; Levit. 14:5, 6; מַיִם קְדֹשִׁים holy water, Nu. 5:17; מַיִם רַבִּים Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Eze. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20. When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מֵי מְגִדּוֹ Jud. 5:19, used of the river Kishon; מֵי נִמְרִים Jer. 48:34; מֵי־מְרִיבָה, מֵי עֵין שֶׁמֶשׁ, מֵי־נֶפְתּוֹחַ Josh. 15:7 (which see), of fountains; מֵי יְרֵחוֹ Josh. 16:1; מֵי דִימוֹן Isaiah 15:9, of a brook; מֵי מֵרוֹם (which see) of a marsh[?]; comp. מֵימֵי כָּל־מִצְרַיִם of the waters of Egypt. Ex. 7:19; 8:2, מֵימֵי יִשְׂרָאֵל 2 Ki. 5:12; מֵי נֹחַ of the flood, Isa. 54:9.

Figuratively מֵי רֹאשׁ *water*, i. e. juice, of hemlock or poppy, Jerem. 8:14; מֵי רַגְלַיִם water of the feet, Isa. 36:12 קרי, a euphemism for *urine*, like Syriac ܡܝܐ ܕܪ̈ܓܠܐ and simply ܡܝܐ; Talm. מימי רגלים, and Persic آب بستن vesicam exonerare (but מֵי מָתְנַיִם Eze. 47:4. is *water* reaching *to the loins*); also aqua viri pro semine genitali (Arab. ماء id.; Koran lxxxvi. 5 Pers. آب پشت aqua dorsi). Isa. 48:1, "who have sprung of the water of Judah," are descended from him, compare Num. 24:7; Psalm 68:27. Poetically *water* affords an image—(*a*) of abundance, Psalm 79:3; 88:18; Isa. 11:9; Hab. 2:14.—(*b*) of great dangers, Ps. 18:17, "he drew me out of many waters;" compare 32:6; 69:2, 3, 16; Job 27:20; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(*c*) of fear, Joshua 7:5, "the heart of the people melted וַיְהִי לְמָיִם and became like water." (Compare Arab. ماه of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job 41:16).—(*d*) lasciviousness is compared to hot water boiling up, Gen. 49:4.

Hence proper names—(*a*) מֵי זָהָב ("water," i. e. "splendour of gold;" comp. Arab. ماء), [*Mezahab*], pr. n. of a man, Gen. 36:39.

(*b*) מֵי הַיַּרְקוֹן ("water of yellowness"), [*Mejarkon*], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46

(*c*) מֵי נֶפְתּוֹחַ ("waters of opening"), [*waters of Nephtoah*], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others מֵי with a genitive coalesces into one word, as מֵידְבָא, perhaps מֵיפַעַת.

מִי pers. pron.—(1) interrog. τίς; WHO? of persons, like מָה of things. (As to its correlatives הִי, הִיא, דִּי, פִּי see p. CCCXCI, A. In the cognate languages the Æthiopic only has ሚ: *mi*, but for *what?* when the question relates to things. Aramæan and Arabic ܡܰܢ, من and أيّ.) Gen. 24:65, מִי הָאִישׁ הַלָּזֶה "who (is) that man?" Ruth 3:9, מִי אָתְּ "who (art) thou?" also when the question relates to many (Arab. منون). Gen. 33:5, מִי אֵלֶּה "who (are) these?" Isa. 60:8; in which sense there is said more explicitly, מִי וָמִי. Ex. 10:8, מִי וָמִי הַהֹלְכִים "who (are) those who go?" (compare Æthiop. መኑ: ወመኑ: አንትሙ: *who are you?* Lud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מִי לְךָ כָּל־הַמַּחֲנֶה הַזֶּה "who (what) are all those companies with thee?" Jud. 9:28, מִי שְׁכֶם כִּי נַעַבְדֶנּוּ "who (are) the Shechemites that we should serve them?" 13:17, מִי שְׁמֶךָ; 1 Sa. 18:18, מִי אָנֹכִי וּמִי חַיַּי. Mic. 1:5, מִי־פֶשַׁע יַעֲקֹב ... מִי בָּמוֹת יְהוּדָה i. e. "who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?" Cant. 3:6.

It is put in the genitive, as בַּת מִי whose daughter? Gen. 24:23, 47; 1 Sam. 12:3; 17:55; Jer. 44:28; and with prefixes denoting the other cases, לְמִי *to whom?* Gen. 32:18; 38:25; *to whom?* (plur.) Ex. 32:24; *on account of whom?* Jon. 1:8; אֶת־מִי *whom?* 1 Sam. 12:3; 28:11; מִמִּי Eze. 32:19; בְּמִי 1 Kings 20:14; עַל־מִי, etc. For the Latin *quis eorum?* is used מִי בָהֶם Isa. 48:14; followed by מִן Jud. 21:8, מִי אֶחָד מִשִּׁבְטֵי יִשְׂרָאֵל "what one of the tribes of Israel?" Specially observe—(*a*) it is also used in an oblique question after a verb of knowing, Gen. 43:22; Ps. 39:7; of seeing, 1 Sa. 14:17; of pointing out, 1 Ki. 1:20.—(*b*) An interrogation is intensified by the phrases מִי הוּא זֶה, מִי זֶה הוּא, מִי זֶה, see הוּא, זֶה.—(*c*) A question is often so asked that a negative reply is expected, and the interrogative sentence almost assumes a negative power; Nu. 23:10, מִי מָנָה עֲפַר הָאָרֶץ "who has counted the dust of the earth?" i. e. no one has counted; Isa. 53:1, מִי הֶאֱמִין "who hath believed?" i.e. no one has believed, few have believed; Isa. 51:19. Also followed by a fut. Job 9:12, מִי יֹאמַר "who shall say," or "who may say," wer möchte, dürfte sagen? (compare τίς ἄν, followed by an opt.), for *no one will say.* Pro. 20:9; Ecc. 8:4; 2 Sa. 16:10. Followed by a part. in the phrase מִי יוֹדֵעַ *who knoweth?* for no one knoweth, Ps. 90:11; Ecc. 2:19 (on the contrary מִי לֹא יָדַע Job 12:9); used for the Lat. *nescio an, fortasse* (compare יָדַע No. 5, letter *a*), also *unexpectedly* (see ibid. No. 6). Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28, מִי אֲבִימֶלֶךְ "who (is) Abimelech that we should serve him?" Ex. 3:11, מִי אָנֹכִי כִּי אֵלֵךְ אֶל־פַּרְעֹה "who am I, that I should go to Pharaoh?" for, I am not such a one as can go to Pharaoh.—(*d*) Followed by a fut. it is also often expressive of *a wish;* 2 Sa. 15:4, מִי יְשִׂמֵנִי שֹׁפֵט "who will set me as judge?" i. e. O that I were made judge! Isa. 27:4, מִי יִתְּנֵנִי "who will give to me?" i. e. O that I had! Jud. 9:29; Ps. 53:7; Job 29:2. Hence מִי יִתֵּן is a customary phrase in wishing; see נָתַן.

(2) Indefinite, *whoever, whosoever;* Ex. 24:14, מִי־בַעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם "whoever has a cause let him go to them;" Jud. 7:3, מִי יָרֵא וְחָרֵד יָשֹׁב "whoever is fearful and afraid, let him return;" Pro. 9:4; Ecc. 5:9; Isa. 54:15; In Gr. and Lat. it may be suitably rendered εἴ τις, *si quis, if any one;* 2 Sa. 18:12, שִׁמְרוּ מִי בַּנַּעַר "take care of the young men every one (of you)." Followed by אֲשֶׁר Ex. 32:33, מִי אֲשֶׁר חָטָא "whoever sinneth;" 2 Sa. 20:11; comp. Syr. مَن.

Some regard מִי adv. to be put for *how? in what way?* like מָה B, 3. But in all the examples the common signification should be retained; Am. 7:2, 5, מִי יָקוּם יַעֲקֹב "who shall Jacob stand?" a brief expression for, who is Jacob that he should be able to stand? Compare the phrases under No. 1, letter *d;* Isaiah 51:19, מִי אֲנַחֲמֵךְ for the more full, מִי אָנֹכִי כִּי אֲנַחֲמֵךְ; Ruth 3:16.

Proper names beginning with מִי, as מִיכָה, מִיכָאֵל, מִיכָיָה etc., see below in their places.

מֵידְבָא ("water of rest;" see the root דָּבָא), [*Medeba*], pr. name of a town of the Reubenites, situated in a plain of the same name, Nu. 21:30; Josh. 13:9, 16; 1 Ch. 19:7; afterwards reckoned as part of Moab (Isa. 15:2); Greek Μηδαβά, Μηδάβη, Μήδαυα, see 1 Macc. 9:36; Jos. Archæol. xiii. 1, § 4; ix. § 1; Euseb. h. v. Relandi Palæstina, p. 893. Ruins still called Mádaba were found by Seetzen and Burckhardt (Travels in Syr. p. 625).

מֵידָד ("love," from the root יָדַד), [*Medad*], pr. n. m. Nu. 11:26, 27.

מֵיטָב m. (from the root יָטַב), *the good,* or *best part* of any thing; 1 Sa. 15:9, 15, מֵיטַב הַצֹּאן "the best of the flock;" Ex. 22:4, מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמוֹ "the best part of his own field and of his own vineyard;" Gen. 47:6, בְּמֵיטַב הָאָרֶץ "in the best part of the land;" verse 11; LXX. ἐν τῇ βελτίστῃ γῇ. Vulg. *in optimo loco;* nor is the opinion of J. D. Michaëlis to be regarded (Suppl. p. 1072), who Gen. loc. cit. comparing Arabic مَوْطُوب, proposes to translate, pastures.

מִיכָא [*Micha*]; see מִיכָיָה.

מִיכָאֵל ("who is like unto God?"), *Michael,* pr. n.—(1) of one of the seven archangels [?] who interceded for the people of Israel before God, Dan. 10:13, 21; 12:1.—(2) of a man, 1 Chron. 27:18.—(3) 2 Chron. 21:2.—(4) and of others, Num. 13:13; 1 Chron. 5:13, 14; 6:25; 7:3; 8:16; 12:20; Ezr. 8:8.

מִיכָה (for מִיכָיָהוּ "who is like unto Jehovah?" LXX. Μιχαίας), *Micah,* pr. n.—(1) a prophet, the sixth in order among the minor prophets, with the cognomen הַמֹּרַשְׁתִּי (which see); Mic. 1:1, and Jer. 26:18 קרי, where the כתיב has מִיכָיָה.—(2) 2 Chron. 34:20, for which there is, 2 Kings 22:12, מִיכָיָה.—(3) and (4) see מִיכָיָהוּ No. 1 and 2.—(5) and (6) see מִיכָיְהוּ No. 1 and 2.

מִיכָיָה ("who is like unto Jehovah?"), *Micaiah,* pr. n. m.—(1) see מִיכָה No. 1, 2.—(2) Neh. 12:35, called מִיכָא Neh. 11:17, 22.—(3) Neh. 12:41

מִיכָיָהוּ (id.), [*Michaiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:2: compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

מִיכָיְהוּ (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מִיכָה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִיכָה verse 14, and מִיכָהוּ verse 8 כתיב.—(3) Jer. 36:11, 13.

מִיכַל m.—(1) 2 Sam. 17:20, מִיכַל הַמַּיִם *a little stream of water* (from the root מָכַל, Arab. مَكَلَ to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִיכָאֵל which see.

מַיִם *water*, see מַי.

מִנְיָמִין & **מִיָּמִין** ("from the right hand," unless it be rather for בִּנְיָמִין), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִנְיָמִין Nehemiah 12:17, 41.

מִין an unused root [referred to מון in Thes.], Arab. مَانَ to lie, to speak falsehood, Æth. ተመየነ: to be crafty, cunning, Heb. prob. *to bear an appearance, to pretend*, whence תְּמוּנָה appearance, form, and—

מִין m. *form*, hence *species, kind, sort*, comp. Gr. ἰδέα, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ, לְמִינוֹ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינָהּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. ܙܢܐ family, race.)

מֵינֶקֶת *nurse*, part. Hiph. from the root יָנַק which see.

מֵיסַךְ 2 Ki. 16:18 כתיב, a very doubtful reading for מוּסַךְ, which see.

מֵיפַעַת Josh. 13:8; Jer. 48:21, and מֵפַעַת Josh. 21:37 ("beauty"), [*Mephaath*], pr. n. of a Levitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where כתיב is מוֹפַעַת.

מִיץ m. *pressure, squeezing* (from the root מוּץ), Prov. 30:33.

מֵישָׁא ("retreat," from the root מוּשׁ), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מֵשָׁא.

מִישָׁאֵל ("who (is) that which God is?" from מִי, שֶׁ and אֵל, compare מִיכָאֵל), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מֵישַׁךְ.—(3) Neh. 8:4.

מִישׁוֹר m. (from the root יָשַׁר)—(1) *uprightness, justice*, Ps. 45:7; adv. *justly*, Ps. 67:5.

(2) *a plain, a level country*, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישׁוֹר κατ' ἐξοχήν a plain in the tribe of Reuben, near the city of מֵידְבָא Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

מֵישַׁךְ [*Meshach*], pr. n. Ch. see מִישָׁאֵל No. 2. Dan. 2:49; 3:12. Pers. ميشك *ovicula*. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian ميز شاه guest of the king." Thes.]

מֵישַׁע ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

מֵישָׁע (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

מֵישָׁר only in pl. מֵישָׁרִים, more rarely מֵשָׁרִים Pro. 1:3 (from the root יָשַׁר).

(1) *straightness* of way, hence *happiness* (compare Proverbs 3:6; 11:6), Isaiah 26:7; בְּמֵישָׁרִים Prov. 23:31, and לְמֵישָׁרִים Cant. 7:10, "in a straight (way)." Hence—(*a*) *sincerity, probity*, and adv. *sincerely*, Cant. 1:4.—(*b*) *justice* (of a judge), Ps. 99:4; *that which is just*, Prov. 1:3; 8:6; Ps. 17:2. בְּמֵישָׁרִים Ps. 9:9, and מֵישָׁרִים Ps. 58:2, adv. *justly*.

(2) *peace, friendship*, from the idea of evenness and easiness. עָשָׂה מֵישָׁרִים to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

מֵיתָר only in pl. i. q. יֶתֶר No. 1. *the string* of a bow, Ps. 21:13; *a cord* of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

מַכְאֹב & **מַכְאוֹב** m. (from the root כָּאַב), pl. ־ִים Ps. 32:10, and ־וֹת Isa. 53:3, m. *pain*, Job 33:19. Metaph. pain of soul, *sorrow*, Exodus 3:7; Lam. 1:12, 18.

מַכְבִּיר *plenty*, see כָּבַר Hiph.

מַכְבֵּנָא ("bond"), [*Machbenah*], pr. n. of a place, see כַּבּוּן. [In Thes. "cloak" from the root כָּבַן 1 Ch. 2:49.]

מַכְבַּנַּי (perhaps "what (is) like my children?" for מָה כְּבָנַי [" clad with a cloak?" from the root כָּבַן Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מִכְבָּר (from the root כָּבַר No. 1) const. מִכְבַּר m. *network* (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מַכְבֵּר m. (from the root כָּבַר No. 1), *coarse cloth, cilicium*, 2 Kings 8:15. Κωνωπεῖον, a fly net, which some understand to be meant (following J. D. Michaëlis) seems unsuitable to the context.

מַכָּה f. (from the root נָכָה) pl. מַכּוֹת, more rarely מַכִּים 2 Ki. 8:29; 9:15.

(1) *a smiting, striking*, Deut. 25:3; 2 Ch. 2:9, חִטִּים מַכּוֹת commonly taken to be for חִטֵּי מַכּוֹת *wheat beaten out*, or *threshed*, but perhaps the reading is corrupted from חִטִּים מַכֹּלֶת 1Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deu. 28:59, 61; 29:21.

(2) *a wound*, 1 Ki. 22:35; Isa. 1:6.

(3) *slaughter* in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מִכְוָה f. (from the root כָּוָה) *a place burned* on the body, Lev. 13:24, 25, 28.

מָכוֹן m. (from the root כּוּן to stand)—(1) *a place*, (Arab. مَكَان) Ezr. 2:68; especially used of *the place* (i. e. the habitation, the dwelling) *of God* (Æthiopic ምኵራብ: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) *foundation, basis*, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מְכוֹנָה & מְכֹנָה f. with suff. מְכֻנָתָהּ Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מְכֹנוֹת.

(1) *a place*, Ezr. 3:3; compare Ezr. 2:68.

(2) *a base*, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מְכוּרָה, מְכֹרָה suff. מְכוּרֹתָם Eze. 29:14; plur. מְכֹרֹתַיִךְ ibid. 16:3; מְכֻרוֹתַיִךְ ibid. 21:35, f., *origin, nativity* of any one, properly, digging out, mine, a place where metals are dug out, from the root כּוּר No. 1, used in this sense by a figure taken from metals (compare Isa. 51:1); like the Germ. Abstammung, by a similar figure taken from plants. Arab. كُور a digging; also the nature, quality of any one.

מָכִיר ("sold"), [*Machir*], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14. —(2) 2 Sam. 9:4, 5; 17:27. Hence patron. מָכִירִי Num. 26:29.

מָכַךְ prop. TO MELT AWAY, TO PINE, hence *to decay, to be brought low*, in Kal once, Ps. 106:43. (Cognate are מוּג, מוּךְ, מָאַךְ, מָקַק, see under מי page CCCCLXVIII, A. Syr. ܡܟ to be cast down, prostrated.)

NIPHAL, fut. יִמַּךְ id. *to decay* (used of a building), Eccl. 10:18.

HOPHAL, pl. הֻמְּכוּ for הֻמַּכּוּ *they decay*, i.e. *perish*, Job 24:24.

מִכַל see מִיכַל.

I. מִכְלָה (from the root כָּלָה) f. *completion, perfection*, found once in plur. 2 Chron. 4:21, מִכְלוֹת זָהָב "perfections of gold," i. e. the most perfect, the purest gold.

II. מִכְלָה, מִכְלָא (like מוֹרָה Psalm 9:21, for מוֹרָא, from the root כָּלָה to shut up), *a pen, a fold*, Hab. 3:17; plur. מִכְלְאוֹת Ps. 50:9; 78:70.

מִכְלוֹל m. (from the root כָּלַל), *perfection*, especially used of *perfect beauty*. Eze. 23:12; 38:4, לְבֻשֵׁי מִכְלוֹל "perfectly (splendidly) clothed."

מִכְלָל m. (from the root כָּלַל) *that which is perfect, perfection*, Ps. 50:2.

מַכְלֻלִים plural of the form מִכְלָל prop. beauties (Schönheiten); hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27:24.

מַכֹּלֶת f. *food*, once 1 Kings 5:25; constr. from מַאֲכֹלֶת. [Root אָכַל.]

מִכְמַנִּים m. plur. *treasures;* found once Dan. 11:43; from the root כָּמַן to hide away, lay up.

מִכְמָס Ezr. 2:27; מִכְמָשׂ 1 Sa. 13:2, 5; מִכְמָשׁ Neh. 11:31 ("laid up," "treasure," from the root כָּמַס), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμάς, 1 Mac. 9:73; in Josephus, Μαχμά, Ant. xiii. 1, § 6. [now Mŭkmâs, مخماس Rob. ii. 113].

מִכְמֹר Isaiah 51:20; and מִכְמָר, only in plur.

מִכְמֹרִים Ps. 141:10, m. *the net* of a hunter, from the root כָּמַר No. II.

מִכְמֹרֶת Isa. 19:8; suff. מִכְמַרְתּוֹ (as if from מִכְמֶרֶת), Hab 1:15, 16; ***a fisher's net***, from the root כָּמַר No. II.

מִכְמָשׁ see מִכְמָס.

מִכְמְתָת (perhaps "hiding place," see כָּמַת), [*Michmetha*], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

מַכְנַדְבַי ("what (is) like a liberal person?" for מַה כְּנַדְבִי), [*Machnadebai*], pr. n. m., Ezr. 10:40.

מִכְנָס (from the root כָּנַס), only in plur. or dual, constr. מִכְנְסֵי ***breeches*** of the Hebrew priests, so called from their hiding and concealing their nakedness (root כָּנַס). Josephus (Arch. iii. 7, § 1), describes them in these words, *διάζωμα περὶ τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστῆς εἰργνύμενον, ἐμβαινόντων εἰς αὐτὸ τῶν ποδῶν ὥσπερεὶ ἀναξυρίδας· ἀποτέμνεται δὲ ὑπὲρ ἥμισυ καὶ τελευτῆσαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται.* Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מֶכֶס m. (from the root כָּסַס, like מָטָר from מָרַר), pr. *number, price* (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. ܡܟܣܐ, Arab. مَكْس census, toll, whence is formed a new verb مَكَسَ to collect tribute, also a denominative noun ܡܟܣܐ, مَاكِس a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it *մաքս*. Contracted from this is מַס, fem. [מִסָּה].

מִכְסָה f.—(1) *number*, Ex. 12:4.
(2) *price* of purchase, Lev. 27:23.

מִכְסֶה m. (from the root כָּסָה) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

מְכַסֶּה (prop. part. Piel of the verb כָּסָה)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.
(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב Exod. 29:13, 22.

מַכְפֵּלָה f. ("a doubling" ["'portion,' 'part,' 'lot,' like the Æth. ምክፈል: ክፍል:"]), [*Machpelah*], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מָכַר fut. יִמְכֹּר TO SELL (kindred to מָהַר, מָחַר, מור ["perh. Arab. مَهَرَ"]), Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by בְּ of price, Amos 2:6; Psalm 44:13; specially—(*a*) *to sell* a daughter, i. e. *to betroth* her to any one (Syr. ܡܟܰܪ to betroth, compare מָהַר No. II.), Gen. 31:15; Ex. 21:7.—(*b*) *to sell a people*, used of Jehovah, i. e. to deliver into the power of an enemy, Deut. 32:30; Jud. 2:14, וַיִּמְכְּרֵם בְּיַד אֹיְבֵיהֶם "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL נִמְכַּר.—(1) pass. of Kal, *to be sold*, Levit. 25:34; pass. of letter *b*, Isa. 50:1; 52:3.
(2) *to sell oneself* as a slave, Lev. 25:39, 42, 47.

HITHPAEL—(1) *to be sold*, Deut. 28:68.
(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, מִמְכָּר, מִמְכֶּרֶת, מֶכֶר [pr. n. מִכְרִי], and—

מֶכֶר m. with suff. מִכְרִי.—(1) something *for sale*, Neh. 13:16.
(2) *price* of sale, Num. 20:19.
(3) *possession, private property*, Deu. 18:8.

מַכָּר m. (from the root נָכַר), *an acquaintance, friend*, prop. abstr. friendship, familiarity (Bekanntschaft), 2 Ki. 12:6, 8.

מִכְרֶה m. (from the root כָּרָה) *a pit*, Zeph. 2:9.

מְכֵרָה (with Tzere impure) f. once plur. מְכֵרוֹת, ["perhaps"] *swords*, so called from piercing through (Gr. *μάχαιρα*), see the root כּוּר No. I.; hence, Gen. 49:5, כְּלֵי חָמָס מְכֵרֹתֵיהֶם "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, יעקב קלל את חרבם בלשון יונית "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, contemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who, by a comparison with the Arab. مَكَرَ to plot, to devise, and መከረ: to consult, ምክር: counsel, translate the word *wicked counsels, devices;* and this is not hindered by the Tzere [not] being pure, see Lehrg. p. 595.

מִכְרִי ("worthy of price," or "bought" ["for מִכְרִיָּה 'price of Jehovah'"]), [*Michri*], pr. name, m., 1 Ch. 9:8.

מְכֵרָתִי [*Mecherathite*], Gent. n. from מְכֵרָה, a place elsewhere unknown, 1 Ch. 11:36.

מִכְשׁוֹל (from the root כָּשַׁל) m. *that against which any one stumbles, a stumbling block,* Levit. 19:14; Isaiah 8:14, צוּר מִכְשׁוֹל "a stone of stumbling;" Isa. 57:14. Eze. 3:20, וְנָתַתִּי מִכְשׁוֹל לְפָנָיו וְגוֹ׳ "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(*a*) *a cause* of the failing, a cause of the falling of any one, Eze. 18:30; 44:12; Ps. 119:165.—(*b*) *incitements to go astray* (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, מִכְשׁוֹל עֲוֹנָם "their incitement to sin," i. e. the images of gods.—(*c*) *offence of mind,* scruple of conscience, 1 Sam. 25:31.

מַכְשֵׁלָה f.—(1) *ruin,* used of a state brought to ruin, Isa. 3:6.

(2) *an incitement to sin, offence;* pl. used of idols, Zeph. 1:3.

מִכְתָּב m. (from the root כָּתַב).—(1) *writing,* Ex. 32:16; Deut. 10:4.

(2) *something written;* hence—(*a*) *a letter,* Germ. ein Schreiben (Arab. كتاب and مكتوب used of a letter), 2 Ch. 21:12.—(*b*) *a poem,* Isa. 38:9. Compare מִכְתָּם.

מְכִתָּה f. (from the root כָּתַת) *fracture, breaking,* Isa. 30:14.

מִכְתָּם m. i. q. מִכְתָּב No. 2, *b* [a VERY bold conjecture]; (*b* in common usage has gradually been changed to *m*, compare page XCVI, A), *something written,* specially *a poem.* It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render מִכְתָּם (as from כֶּתֶם gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

מַכְתֵּשׁ m. (from the root כָּתַשׁ).—(1) *a mortar,* Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium,* Gr. ὁλμίσκος, *socket* of a tooth, see Bochart, Hieroz. t. i. p. 202. [Is it not *a place* of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

מָלֵא (see No. 1, Est. 7:5) and **מָלֵא** in pret. א being occasionally cast away, מָלְתִי Job 32:18; מָלוּ Eze. 28:16; inf. מְלֹאת Lev. 8:33; מְלֹאות Job 20:22; fut. יִמְלָא.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL, TO MAKE FULL. (Arab. ملأ, Syr. ܡܠܐ id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plê*, to fill; Gr. πλέω (πλήρης, πίμπλημι), πλέος, also βλύω, βρύω; Lat. *plere;* whence im*plere*, com*plere*, *plenus;* Goth. *fulljan;* Germ. füllen, voll; Engl. *full, to fill.* Also the Polish *pilny;* Bohem. *plny.* The original idea is that of abundance, overflowing, Ueberfließen, as is seen from the cognate πλέω, πλείω, to sail; also φλέω, φλύω, *fleo, fluo, pluo*). Specially—(*a*) *to fill,* as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, מִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, כְּבוֹד יְיָ מָלֵא אֶת־הַמִּשְׁכָּן "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, מִלְאוּ הַשְּׁלָטִים "fill the shields," sc. with your bodies; surround yourselves with shields.—(*b*) *to fill a place with any thing,* with two acc. of the place and the thing filling it, Eze. 8:17, מָלְאוּ אֶת־הָאָרֶץ חָמָס "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by מִן of that which fills, Ex. 16:32; often also—(*c*) with the accusative of the thing which fills, Eze. 32:29, מִלְאוּ יֶדְכֶם לַיהוָה "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he אֲשֶׁר מְלָאוֹ לִבּוֹ לַעֲשׂוֹת כֵּן who has filled his heart (sc. with boldness) to do this?" i. e. who has dared to do this? Job 36:17, וְדִין רָשָׁע מָלֵאתָ "and (if) thou fillest the cause of the wicked," i. e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaaß des Frevels füllest (compare Gen. 15:16).

(2) intrans. *to be filled, to be full,* Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, מָלְאָה הָאָרֶץ חָמָס "the earth is filled with violence." Jud. 16:27, "the house was full הָאֲנָשִׁים of men." Job 32:18, "I am full מִלִּים of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by מִן Isaiah 2:6. Specially in Hebrew it is said—(*a*) מָלְאָה נַפְשִׁי my soul is filled, used of taking vengeance, Ex. 15:9.—(*b*) *to be fulfilled,* or *completed,* used of space of time. Gen. 25:24, וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, כֵּן יִמְלְאוּ יְמֵי הַחֲנֻטִים "so do they fulfil the time of embalming," i. e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, *to be filled, to be full,* with an acc. Genesis 6:11, וַתִּמָּלֵא הָאָרֶץ חָמָס "and the earth was full of violence." Ex. 1:7, וַתִּמָּלֵא הָאָרֶץ אֹתָם "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מִן of the thing, Eze. 32:6; and לְ Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

Piel מִלֵּא, more rarely מִלָּא Jer. 51:34; inf. מַלֵּא and מַלֹּאות fut. יְמַלֵּא, once יְמַלֶּה Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, *c*. Observe the phrases—(*a*) *to fill* any one's *hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(*b*) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(*c*) of time, *to fulfil*, to bring to an end (compare Kal No. 2, *b*). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(*d*) *to fill up*, or *complete* a number. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins וַיְמַלְאוּם לַמֶּלֶךְ and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מִלֵּאתִי אֶת־דְּבָרָיִךְ "I will fill up (or add to, confirm) thy words."—(*e*) *to fill, to satisfy* the soul, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under חַיָּה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, *a*.—(*f*) *to fulfil* a promise, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(*g*) with another verb, *to do* anything *fully*, i. e. thoroughly. Jer. 4:5, קִרְאוּ מַלְאוּ "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. ملا النظر الى to observe any one closely, جعل ومَلا to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מִלֵּא to bend a bow strongly, for מִלֵּא לִדְרֹךְ הַקֶּשֶׁת הַקֶּשֶׁת Zec. 9:13; Compare Arab. املا في القوس and fully املا النزع في القوس Schult. Opp. Min. p. 176, 355; and Syr. ܡܠܐ ܩܫܬܐ; also מִלֵּא אַחֲרֵי יְיָ for מִלֵּא לָלֶכֶת אַחֲרֵי יְיָ to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing *with which* any thing is filled (etwas einfüllen), for *to pour into, to put into*. Isa. 65:11, הַמְמַלְאִים לַמְנִי מִמְסָךְ "who pour out a drink offering to Fortune," or fill a cup with a libation in honour of Fortune. So מִלֵּא אֲבָנִים *to fill gems*, for *to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, וְהוּא מְמַלֵּא עַל־כָּל־גְּדוֹתָיו "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, *b*. Exod. 35:35, מִלֵּא אֹתָם חָכְמַת־לֵב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מִן of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, בְּ in this phrase, מִלֵּא יָדוֹ בַּקֶּשֶׁת "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

Pual part. מְמֻלָּאִים *filled up* with gems as set; followed by בְּ Cant. 5:14. Compare Piel No. 2.

Hithpael, pr. *mutually to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by עַל *to attack with united strength*, Job 16:10.

Derived nouns are, מְלוֹא, מִלֵּאת, pr. n. יִמְלָא, יִמְלָה, and those which immediately follow.

מְלָא Ch. *to fill*, Dan. 2:35.
Ithpael pass. Dan. 3:19.

מָלֵא m. מְלֵאָה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, שׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, *a*.

(2) intransitive, *filled, full*, as כֶּסֶף מָלֵא *full money*, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, בָּתִּים מְלֵאִים כָּל־טוּב "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, מְלֵא יָמִים *full of days, advanced in age*. Isa. 1:21. Once with a pleonastic dat. מְלֵאָה לָהּ Am. 2:13.—A *full* wind is a *strong, violent* wind. Jer. 4:12, רוּחַ מָלֵא מֵאֵלֶּה "a wind stronger than (is needful for) these" (i.e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מָלֵא—(*a*) subst. *fulness*. Psal. 73:10, מֵי מָלֵא waters of fulness, i. e. full, abundant.—(*b*) adv. *fully*, i. e. with a full voice, Jer. 12:6; *in full number*, Nah. 1:10.

מְלֹא, מְלוֹא, once מְלוֹ Eze. 41:8, m.

(1) *fulness* (Fülle); hence *that which is full*; followed by a genit. 1 Ki. 17:12, מְלֹא כַף "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, מְלֹא חָפְנֵיכֶם "the fulness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מְלוֹא הַסֵּפֶל מָיִם "a basin full of water."—Amos 6:8, עִיר וּמְלֹאָהּ "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וּמְלֹאוֹ אִיִּים וְיֹשְׁבֵיהֶם "the sea and those that fill it (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd;* Arab. مِلْءٌ, Syr. ܡܠܘܐ in Barhebr. often. Gen. 48:19, מְלֹא הַגּוֹיִם. Isa. 31:4.

מְלֵאָה f. *fulness, abundance,* specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded.* Used of corn, Exod. 22:28, מְלֵאָתְךָ וְדִמְעֲךָ LXX. ἀπαρχὰς ἅλωνος καὶ ληνοῦ. Deut. 22:9, מְלֵאָה הַזֶּרַע וּתְבוּאַת הַכָּרֶם. Used of wine, Nu. 18:27, כַּמְלֵאָה מִן הַיָּקֶב "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ληνοῦ.

מִלֻּאָה f. *filling,* or *setting* of gems, Ex. 28:17; pl. מִלֻּאוֹת, verse 20; 39:13; see מִלֻּא No. 2.

מִלֻּאִים m. pl.—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מִלֵּא No. 1, *a*), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare חַטָּאת sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) i.q. מִלֻּאָה Ex. 25:7; 35:9.

מַלְאָךְ m. (from the root לָאַךְ to depute, which see).

(1) *one sent, a messenger,* whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. ܡܰܠܰܐܟܳܐ, Arab. مَلَاكٌ id.)

(2) *a messenger of God,* i.e.—(*a*) *an angel,* Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see לוּץ); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מַלְאַךְ יְיָ Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(*b*) *a prophet,* Hag. 1:13; Mal. 3:1.—(*c*) *a priest,* Ecc. 5:5; Mal. 2:7. Once—(*d*) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

["**מַלְאַךְ** Ch. *an angel;* with suff. מַלְאֲכֵהּ Dan. 3:28; 6:23."]

מְלָאכָה fem. (by a Syriacism for מַלְאָכָה), const. מְלֶאכֶת; with suff. מְלַאכְתּוֹ; plur. מְלָאכוֹת, const. מַלְאֲכוֹת.

(1) prop. *service* (see the root לָאַךְ); hence *work prescribed* to any one (comp. Germ. ſchicken, Luth. beſchicken, beſorgen). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה כָל־מְלָאכָה "thou shalt do no work;" Exod. 31:14, 15; 35:2; Lev. 23:7 Specially *of the work of an artizan;* Exod. 31:3; 35:35, מְלֶאכֶת חָרָשׁ "work of a smith;" מְלֶאכֶת עוֹר Lederarbeit, something made of leather, Lev. 13:48; מְלֶאכֶת בֵּית יְהוָה "the works placed in the temple of Jehovah," 1 Ch. 23:4; Ezr. 3:8; עֹשֵׂי הַמְּלָאכָה workmen, 2 Ki. 12:12; אֲשֶׁר עַל־הַמְּלָאכָה those who are set over works to be done, 1 Ki. 5:30. Used of public *affairs,* Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property,* or *wealth of* any one, Exod. 22:7, 10; especially *cattle,* Gen. 33:14; 1 Sa. 15:9 (compare מִקְנֶה).

מַלְאֲכוּת const. מַלְאֲכוּת f. *message,* Hag. 1:13 (from the root מַלְאָךְ).

מַלְאָכִי (abbreviated from מַלְאָכִיָּה "the messenger of Jehovah;" whence LXX. Μαλαχίας, Vulg. *Malachias;* comp. אוּרִי for אוּרִיָּה), [*Malachi*], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מִלֵּאת (from the root מָלֵא), fem. Cant. 5:12, *fulness;* a place abounding in all good things. Others take it not badly for i.q. מִלֻּאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מַלְבּוּשׁ m. (from the root לָבַשׁ), *a garment,* i.q. לְבוּשׁ 2 Ki. 10:22.

מַלְבֵּן m. (denom. from לְבֵנָה a brick), *a brick kiln,* Jer. 43:9; Nah. 3:14.

מִלָּה f. pl. ־ִים and ־ִין (from the root מָלַל).

(1) *word, speech,* i.q. דָּבָר, a word of frequent use in the Aramæan (Syr. ܡܶܠܬܳܐ); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וָאֱהִי לָהֶם לְמִלָּה.

(2) *a thing,* like דָּבָר, Job 32:11.

מִלָּה f. Chald., emphat. st. מִלְּתָא; pl. מִלִּין.

(1) *a word, speech,* Dan. 4:28, 30; 5:15.

(2) *a thing,* Dan. 2:8, 15, 17.

מְלוֹ, מְלוֹא see מְלֹא.

מִלּוּאִים see מִלֻּאִים.

מִלּוֹא masc. prop. *a rampart, mound,* built up and filled in with stones and earth (Chaldee מְלִיתָא).

Specially—(*a*) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bibl. t ii. p. 35, seqq. It appears to be the same as בֵּית מִלּוֹא 2 Kings 12:21. But—(*b*) מִלּוֹא Jud. 9:6, 20, is a castle of the Shechemites, and בֵּית מִלּוֹא its inhabitants, ibid.

מַלּוּחַ m. (denom. from מֶלַח salt), *halimus*, Greek ἅλιμος (*atriplex halimus*, Linn.), *orach, sea-purslain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Abenbitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מַלּוּךְ ("reigning," or i. q. Syr. ܡܠܘܟܐ "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מְלוּכִי Neh. 12:14 כתיב, where קרי is מַלּוּכִי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מְלוּכָה f. and מְלֻכָה 1 Sa. 10:25 (from the root מָלַךְ), *kingdom, dominion;* עִיר הַמְּלוּכָה royal city, 2 Sa. 12:26; כִּסֵּא הַמְּלוּכָה royal throne, 1 Ki. 1:46; זֶרַע הַמְּלוּכָה royal stock, Jer. 41:1; Dan. 1:3; עָשָׂה מְלוּכָה to exercise rule, to reign, 1 Ki. 21:7.

מַלּוּכִי see מַלּוּךְ No. 2.

מָלוֹן m. (from the root לוּן), *a place where* travellers *lodge*, whether in the open air, or beneath a roof, *an inn, lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מְלוּנָה fem. of the preceding; *a booth* in which garden-keepers lodge, Isa. 1:8; also a *suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عرزال עַרְזָלָא, see Buxtorfii Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מָלַח a root, ἅπαξ λεγόμ. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. חָמַל, also ملق to smooth, to soothe, Greek μαλακός, μειλίχιος (μέλι), ἀμέλγω, Lat. *mulceo, mulgeo*, and a great many cognate roots, the third radical of which is a dental or a sibilant, מָלַט, מָלַץ and those cited under these words). Hence ملخ Conj. III. to flatter, i. q. ملق, مليخ feeble, weak (from the idea of softness), ملخ fugitive (from the idea of slipping away, comp. מָלַט), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מָרַח to thresh (with *r* softened into *l*)."]

NIPHAL, *to glide away, to flee, to vanish*. Isai. 51:6, כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ "for the heavens shall vanish like smoke." Besides in the root ملخ there is the active signification *to draw, to pull* (ziehen, zerren), whether with the hands or with the teeth, compare ܡܠܚ : to draw, to pull, to seize, and hence the Heb. מְלָחִים rags.

II. מלח (Arab. ملح) *to salt*, denom. from מֶלַח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL הָמְלַח, inf. absol. הָמְלֵחַ *to be washed with salt water*, as a new-born babe, Eze. 16:4.

I. מֶלַח (Arab. مِلْح) m. SALT, יָם הַמֶּלַח the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. גֵּי מֶלַח the valley of salt, see גַּיְא. בְּרִית מֶלַח Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. נְצִיב מֶלַח a statue of salt, a stone of fossil salt, resembling a column, such as are found [?] near the Dead Sea, Gen. 19:26.

Derivatives, מֶלַח No. II., מַלָּח, מְלֵחָה, מַלּוּחַ.

II. מֶלַח only in plur. מְלָחִים *torn garments*, or *rags*, Jer. 38:11, 12; from the root מָלַח No. 1.

מְלַח Ch. (from the noun מְלַח) *to eat salt*, Ezr. 4:14. Slaves for whom their owner provides victuals are said *to eat* of any one's *salt*, see Rosenmüller, Morgenland, vol. i. p. 688.

מְלַח Ch. *salt*, Ezr. 4:14.

מַלָּח m. with Kametz impure, Eze. 27:9 (denom. from מֶלַח in the signification of *sea*, comp. Gr. ἡ ἅλς); *a sailor*, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. ملّاح Syr. ܡܠܚܐ id.)

מְלֵחָה f. *a salt land*, and on that account *barren*, Job 39:6; Ps. 107:34; fully אֶרֶץ מְלֵחָה Jer. 17:6 Virg. Georg. ii. 238, *Salsa tellus—frugibus infelix*. Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

מִלְחָמָה f. once מִלְחֶמֶת 1 Sa. 13:22; with suff. מִלְחַמְתּוֹ, plur. מִלְחָמוֹת (from the root לָחַם No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting.* Isa. 7:1, לַמִּלְחָמָה עָלֶיהָ "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, עָשָׂה מִלְחָמָה, followed by אֶת (אִתּ) and עִם to wage war against any one, Gen. 14:2; Deu. 20:12, 20. הָיְתָה מִלְחָמָה בְּ there was war with any one, 2 Sam. 21:15, 20. אִישׁ מִלְחָמָה a warrior, a soldier, Nu. 31:28; אִישׁ מִלְחָמוֹת id. Isa. 42:13: also an adversary in war, 1 Ch. 18:10. עַם מִלְחָמָה das Kriegsvolk, army, Josh. 8:1; 11:7. Meton. i. q. כְּלֵי מִלְחָמָה *instruments of war, arms*, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, לֹא לַגִּבּוֹרִים מִלְחָמָה "victory (does) not (always happen) to the strong."

מָלַט not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i.q. the kindred פָּלַט. (Of the same family are the roots cited under מָלַח No. I. The third radical is a dental or a sibilant in מָלַץ, Arabic ملط II. to soften, ملث to smooth, to flatter, ملس to be soft, smooth, ملز to escape, to slip away, Gr. μέλδω to soften, μαλάσσω, μειλίσσω, although in these the root has γ, [comp. ἀμέλγω, μαλακός, *mulgeo, mulceo*]; Germ. milb, etc. With the letter *l* hardened is formed מָרַט, which see.)

PIEL מִלֵּט and מִלַּט—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. מִלֵּט נַפְשׁוֹ to preserve one's own life, 1 Ki. 1:12; מִלֵּט נֶפֶשׁ פ׳ to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. مِلْط fœtus.)

HIPHIL—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver* oneself, *to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, וָאֶתְמַלְּטָה בְּעוֹר שִׁנָּי "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb نجا براسه to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

מֶלֶט m. *cement*, so called from being *spread* or *smoothened* over (Syr. ܡܠܛ to spread, to smear, which is itself from the notion of smoothness, see מָלַט). Arab. مِلْط, Syr. ܡܠܛܐ id., also Gr. μάλθα, Lat. *maltha*, Ital. *malta*, Jer. 43:9.

מְלַטְיָה ("whom Jehovah freed"), [*Melatiah*], pr. n. m. Neh. 3:7.

מְלִיכוּ [*Melicu*], see מַלּוּךְ No. 2.

מְלִילָה f. *an ear of corn*, prop. used of an ear of corn cut off (from the root מָלַל No. II.), once Deut. 23:26.

מְלִיצָה f. (from the root לוּץ).—(1) *a mocking song*, Hab. 2:6, see the root Kal No. 2.

(2) prop. *an interpretation; hence what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

מָלַךְ f. יִמְלֹךְ.—(1) *to reign, to be king*. (Æth. መለከ: id.; Arab. مَلَكَ to possess, to reign; Syr. and Ch. to consult, compare Lat. *consulere* for *judicare, statuere* (whence *consul*), and the Old Germ. rathen for to rule, to govern; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by עַל 1 Sa. 8:7; 12:14; Psa. 47:9, and בְּ Josh. 13:12, 21 (to rule *over*, herrschen über), although בְּ is also not unfrequently בְּ of place, Jud. 4:2, herrschen zu, to reign *in*.

(2) *to become king*, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHIL, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL הָמְלַךְ to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except מְלוּכָה, מַמְלָכוּת, מַמְלָכָה.

מֶלֶךְ [so also in pause], with suff. מַלְכִּי, pl. מְלָכִים, once מְלָכִין Prov. 31:3, and, by insertion of a mater lectionis א, מַלְאָכִים 2 Sam. 11:1 [כתיב], m.

(1) *a king*. (Arab. مَلْك, مَالِك, rarely مَلِك, Syr. ܡܠܟܐ.) Followed by a genit. of people or land, as מֶלֶךְ סְדֹם Gen. 14:2; מֶלֶךְ יִשְׂרָאֵל, מֶלֶךְ יְהוּדָה; but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(*a*) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יַעֲקֹב Isa. 41:21; מֶלֶךְ יִשְׂרָאֵל 44:6, of Jehovah.—(*b*) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, Il. γ′ 351; π′ 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); הַמֶּלֶךְ הַגָּדוֹל *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεὺς ὁ μέγας, μέγας βασιλεύς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ ܪܒܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(2) [*Melech*], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מַלְכָּא, מַלְכָּה; pl. מַלְכִין, and (in the Hebrew mode) מַלְכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מַלְכַיָּא *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מַלְכִין *kings*, is put for *kingdoms*.

מְלַךְ m. with suff. מִלְכִּי Ch. *counsel*, Dan. 4:24.

מֹלֶךְ always with art. הַמֹּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מִלְכֹּם and מַלְכָּם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The Moloch of the Ammonites and the Saturn of the Carthaginians both represented *the planet Saturn*, which was regarded by the Phœnicio-Shemitic nations as a κακοδαίμων, to be appeased by human sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מַלְכָּא Chald. *a queen*, Dan. 5:10.

מַלְכֹּדֶת f. (from the root לָכַד), *a snare, a trap*, Job 18:10.

מַלְכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מְלָכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פִּילַגְשִׁים), Cant. 6:8, 9.

מִלְכָּה (id., or by the Chald. usage, "counsel"), [*Milcah*], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מְלֻכָה see מְלוּכָה.

מַלְכוּ const. מַלְכוּת, emphat. מַלְכוּתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מַלְכְוָתָא Dan. 2:44; 7:23.

מַלְכוּת fem. (denom. from מֶלֶךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מַמְלָכָה; 1 Ch. 12:23, מַלְכוּת שָׁאוּל "the kingdom of Saul;" Dan. 1:1, "in the third year לְמַלְכוּת יְהוֹיָקִים of the reign of Jehoiakim," Dan. 2:1; 8:1; 1 Ch. 26:31; בֵּית הַמַּלְכוּת *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere בֵּית הַמֶּלֶךְ. Meton. used of *royal ornaments*; Esther 5:1, וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מַלְכוּת יְהוּדָה the kingdom of Judah, 2 Ch. 11:17; מַלְכוּת כַּשְׂדִּים the kingdom of the Chaldeans, Dan. 9:1; pl. מַלְכֻיוֹת Dan. 8:22.

מַלְכִּיאֵל ("God's king," i. e. appointed by God), [*Malchiel*], pr. n. m. Gen. 46:17. Patron. in ־ִי. Nu. 26:45.

מַלְכִּיָּה and מַלְכִּיָּהוּ ("king of Jehovah," i. e. appointed by Jehovah), [*Malchiah, Malchijah*], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מַלְכִּי־צֶדֶק ("king of righteousness"), pr. n. *Melchizedec*, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מַלְכִּירָם ("king of height"), [*Malchiram*], pr. n. m. 1 Ch. 3:18.

מַלְכִּישׁוּעַ ("king of aid"), [*Melchi-shua*], pr. n. of a son of Saul, 1 Sam. 14:49; 31:2; also

with the words separated מַלְכִּי־שׁוּעַ 1 Ch. 8:33; 9:39; 10:2.

מַלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכֹּם and מֹלֶךְ Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מַלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

מִלְכֹּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

מְלֶכֶת f. of the Chald. form מֶלֶךְ (as on the contrary מַלְכָּה from מֶלֶךְ), *a queen*. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מְלֶכֶת הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either *the moon*, or *Astarte* (עַשְׁתֹּרֶת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מְלָאכֶת *worship*, i. e. abstr. prop. concr. *deity*, *goddess* (of heaven), in like manner the Syriac translator renders it ܦܘܠܚܢ ܕܫܡܝܐ *the worship of heaven*.

מֹלֶכֶת with the art. ("queen"), [*Hammoleketh*], pr. n. 1 Ch. 7:18.

I. מָלַל TO SPEAK, a word mostly poet. for the common דִּבֶּר. (Chald. and Syr. מַלֵּל, ܡܰܠܶܠ id. It in some measure imitates the sound, like the Greek λαλέω, lallen). In Kal once part. מֹלֵל Pro. 6:13.

PIEL מִלֵּל id. Const. with acc. *to speak of, to utter any thing*; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, מִי מִלֵּל לְאַבְרָהָם וגו׳ "who would have said to Abraham, Sarah shall give suck?" Compare דִּבֶּר No. 1, *c*.

Deriv. מִלָּה a word [and pr. n. מִלֲלַי].

II. מָלַל i. q. מוּל, מָהַל, נָמַל TO CUT OFF, or TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) יִמַּל Job 14:2; 18:16; pl. in pause יִמָּלוּ Job 24:24; Psalm 37:2 (see Bleeck on these forms, in Rosenm. Repert. t. i. p. 80), *to be cut off;* Job 14:2, כְּצִיץ יָצָא וַיִּמָּל "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, מִמַּעַל יִמַּל קְצִירוֹ his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from נָמַל i. q. נָבֵל *to fade*, which appears to be supported by the words, Ps. 37:2 (where there is in the other member יִבּוֹלוּן), but the signification of cutting off is confirmed by the form יְמוֹלֵל Ps. 90:6, and the deriv. noun מְלִילָה.

POEL מוֹלֵל, fut. יְמוֹלֵל *to cut off*, Psalm 90:6; see מוּל Pilel.

Deriv. מְלִילָה.

Note. Some regard the notion of *cutting* as primary, and this they consider to be applied to *speaking* (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

מַלֵּל Chald. Pael, *to speak*, Dan. 7:8, 11, 20, 25.

מִלֲלַי ("eloquent"), [*Milalai*], pr. n. m., Neh. 12:36.

מַלְמָד or מַלְמֵד m., once constr. st. Jud. 3:31, מַלְמַד הַבָּקָר "an ox-goad;" Gr. βουπλήξ, Il. vi. 135, βούκεντρον, see Schötten, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root לָמַד No. 1, to correct, to chastise.

מָלַץ not used in Kal, TO BE SMOOTH (compare the cognate verbs מָלַח No. I. מָלַט and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

מֶלְצַר with the art. הַמֶּלְצַר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers. ملسر prefect of the wine; according to others مالسر prefect of the treasury.

מָלַק TO BREAK, TO CRUSH (einknicken), Levit. 1:15; 5:8. (Cognate is the root פָּרַק, whence this has arisen, the letter *r* being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. מלג *vellicavit.*) LXX. ἀποκνίζω, to cut off with the nail (abkneipen), contrary to the express words of the Hebrew text, וְלֹא יַבְדִּיל Lev. 5:8.

מַלְקוֹחַ m. (from the root לָקַח)—(1) *prey, booty*, but especially used of cattle. Nu. 31:12, אֶת־הַשְּׁבִי וְאֶת־הַמַּלְקוֹחַ וְאֶת־הַשָּׁלָל "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מַלְקוֹחַיִם *both jaws*, by which food is taken, Ps. 22:16.

מַלְקוֹשׁ m. (from the root לָקַשׁ) *the latter* (i. e. the spring) *rain*, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (מוֹרֶה, יוֹרֶה). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

מֶלְקָחַיִם m. dual (from the root לָקַח).—(1) a pair of tongs, Isa. 6:6.

(2) *snuffers*, 1 Ki. 7:49; 2 Chron. 4:21

מַלְקָחַיִם m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in Thes., this latter being given as the form before a suff.]

מֶלְתָּחָה f. a royal *vestry*, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root לָתַח.

מַלְּתִי (prob. for מְלֵאתִי "*my fulness*"), [*Mallothi*], pr. n. m., 1 Chron. 25:4, 26.

מַלְתָּעוֹת pl. f., Psalm 58:7, and with the letters transposed מְתַלְּעוֹת Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*, poet. used for *teeth*, from the root לָתַע to bite; comp. መልታሕት: a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

מַמְּגֻרָה f. (with Dag. euphon.), Joel 1:17, *places*, or *buildings* where there are *granaries*, or *cells for keeping grain* (מְגוּרוֹת), denom. from מְגוּרָה Hag. 2:19, with מ local prefixed; comp. מַרְגְּלוֹת, מְרַאֲשׁוֹת, and Lehrg. § 122, 1, No. 14.

מְמַדִּים pl. (from the root מָדַד), *measures*, Job 38:5.

מְמוּכָן [*Memucan*], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also מומכן verse 16 כתיב.

מָמוֹת only in plur. מְמוֹתִים (from the root מוּת)—(1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כתיב concr. *slain*, where the קרי is מוּמָתִים.

מַמְזֵר m.—(1) *spurious, a bastard*, Deu. 23:3; LXX. ἐκ πορνῆς; Vulg. *de scorto natus;* and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Thes. p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. ἀλλογενής. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root מָזַר prob. had the same meaning as נָזַר to separate but used in a bad sense, to despise, to contemn; whence نَزُرَ Med. Damma, to be of little worth, contemptible; compare مَرَزَ to put to shame; and Syr. ܡܣܡܪ Aph. to contemn. Others take it from the root זוּר, whence the noun מָזוֹר a foreign country; and hence מַמְזֵר.)

מִמְכָּר m. (from the root מָכַר)—(1) *sale*, Lev. 25:27, 29, 50.

(2) *something sold.* Lev. 25:25, מִמְכַּר אָחִיו "a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

מִמְכֶּרֶת Lev. 25:42, f.; i. q. מִמְכָּר No. 1.

מַמְלָכָה constr. מַמְלֶכֶת, with suff. מַמְלַכְתִּי, plural מַמְלָכוֹת (from the root מָלַךְ) f. *a kingdom, dominion*, used both of the royal dignity, 1 Ki. 11:11; 14:8 1 Sa. 28:17; and of the country subject to a king עִיר הַמַּמְלָכָה royal city, Josh. 10:2; 1 Sa. 27:5. בֵּית מַמְלָכָה royal abode, Am. 7:13. מַמְלְכוֹת הָאָרֶץ kingdoms of the earth, Deu. 28:25.

מַמְלָכוּת f., constr. st. מַמְלְכוּת (from the root מָלַךְ) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

מִמְסָךְ (from the root מָסַךְ) m. *wine mixed with spices*, i. q. מֶזֶג, מֶסֶךְ Pro. 23:30; Isa. 65:11.

מִמֶּן see מִן.

מֶמֶר m. *sadness*, Pro. 17:25 (from the root מָרַר, like מֵסַב from סָבַב, comp. תֶּמֶס from מָסַס, תֶּבֶל from בָּלַל).

מַמְרֵא ("*fatness*," "*strength*"), [*Mamre*], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence אֵלוֹנֵי מַמְרֵא "*the oaks of Mamre*," 13:18; 18:1; and simply מַמְרֵא 23:17, 19; 35:27, the name of an oak grove near Hebron.

מַמְּרֹרִים Job 9:18, a doubtful form which appears to have sprung from מַמְרֹרִים (36 copies read מַמְרֹרִים), and מִמְּרֹרִים, from מְרֹרִים *bitternesses*, with מִן prefixed. The construction will bear either, since the verb שָׂבַע admits either construction, an accusative, or the particle מִן.

מִמְשַׁח m. *expansion*, Eze. 28:14. כְּרוּב מִמְשַׁח Vulg. *Cherub extentus*, i. e. with extended wings, comp. Ex. 25:20. Root מָשַׁח No. 2.

מִמְשָׁל m. (from the root מָשַׁל No. 1) *dominion, rule*, Dan. 11:3, 5. Plural מִמְשָׁלִים 1 Chron. 26:6, concr. *lords, princes.*

מֶמְשָׁלָה f. (from מָשַׁל) Mic. 4:8; constr. מֶמְשֶׁלֶת (Gen. 1:16; Psa. 136:8), with suff. מֶמְשַׁלְתְּךָ Isaiah 22:21, pl. constr. מֶמְשְׁלוֹת, מֶמְשָׁלוֹת—(1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) concr. *princes, chief rulers*, 2 Chr. 32:9, see מִמְשָׁל No. 2.

מִמְשָׁק (from the root מָשַׁק to possess). Once Zeph. 2:9, מִמְשַׁק חָרוּל *a possession* of nettles, a place occupied by nettles.

מַמְתַּקִּים m. plur. (from the root מָתַק) *sweetnesses*, Cant. 5:16.

מָן with suffix מַנְךָ (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscc., Med. Arab. p. 121. Exodus 16:31, seq.; Nu. 11:6. (Arab. مَنّ id., pr. *portion, gift*, مَنّ السما, from the root מָנַן. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. מָן.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something *miraculously* given to the Israelites, and that it differed in its nature from any thing now known.]

מָן followed by Makk. מַן Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) מַן־דִּי *whosoever*, Dan. 3:6, 11; 4:14.

מֵן m.—(1) *part, portion* (from the root מָנַן). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes מִנֵּהוּ Ps. 68:24 as *his* or *their portion*, i.e. of the dogs); but it is manifest however in the forms מִמֶּנִּי pr. *a parte mea, de ma part, on my part, my behalf* comp. Eze. 3:17, "warn them מִמֶּנִּי" Germ. von meinetwegen, *from me*), מִמֶּנּוּ *a parte ejus*, and the prefix מִן pr. is its const. state. That this is really a subst. the pl. const. מִנֵּי (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. מִנִּים *strings* of a musical instrument, pr. *slender threads*, so called from being divided. Ps. 150:4. Syr. ܡܢܝܐ id. Prob. we should also here refer, Ps. 45:9, "out of the ivory palaces מִנִּי שִׂמְּחוּךָ the strings (i. e. concerts of music) gladden thee." As to the plur. termination ־ִי for ־ִים (which some have of late been too desirous to exclude from grammars), see Lehrg. p. 525, 526.

מִן and מִ·, when followed by a guttural מֵ, rarely מִ (מִחוּץ Gen. 14:23; מִרְדֹף 2 Sa. 18:16; and constantly in the forms מִחוּץ, מֵהְיוֹת), poet. מִנִּי and מִנֵּי which see. (Syr. ܡܢ, Arab. مِن, rarely مِ); with suff. מִמֶּנִּי (see מֵן) poet. מִנִּי and מֶנִּי (in the Syriac form); מִמְּךָ in pause מִמֶּךָּ, מִמֵּךְ; מִמֶּנּוּ for מִמֶּנְהוּ from him, f. מִמֶּנָּה, poet. מִנֵּהוּ, מֶנְהוּ; מִמֶּנּוּ for מִמֶּנְנוּ from us, מִכֶּם, מִכֶּן; מֵהֶם poet. מִנְהֶם f. מֵהֶן.

(1) pr. const. st. of the noun מֵן *a part* of any thing. Hence a partitive prep. (מֵם קְצָתִית Mem partitive is what the Hebrews call it), denoting *a part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions ἐξ, ἐκ, *ex*, *e*, sometimes ἀπό, *ab*, *a* (more rarely *de*). So after numerals; Ruth 4:2, "ten men מִזִּקְנֵי הָעִיר of the elders of the city." 2 Ki. 2:7, "fifty מִבְּנֵי הַנְּבִיאִים of the sons of the prophets." Neh. 1:2, אֶחָד מֵאַחַי "one of my brethren." Job 5:1, מִי מִקְּדֹשִׁים "who from amongst his holy ones (i. e. angels)?" Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, מַה־מִּלַּיְלָה "what of the night?" i. e. hast thou to teach. Saadiah supposes another ellipsis, "what of the night?" sc. remains);—filling up (מִלֵּא מִן, מָלֵא מִן i. e. to fill with some part of a thing), and vice versâ, verbs of receiving (Deu. 33:3, compare λαμβάνειν τινός), and those which resemble them, as of eating (אָכַל מִן, Gr. ἐσθίειν, πίνειν τινός), of being satisfied (שָׂבַע מִן), etc. 1 Kings 12:9, הָקֵל מִן הָעֹל "lighten (somewhat) from the yoke." In all these cases מִן denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang; nimm des Blutes*, sc. etwas). Specially—(*a*) when it refers to multitude, it denotes (*some*) *out of* the whole number. (Compare Arab. بعض part, also some.) Ex. 17:5, מִזִּקְנֵי יִשְׂרָאֵל "(some) of the elders of Israel." Gen. 30:14, "give me (some) of the mandrakes of thy son." Cant. 1:2, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ "let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes *one* of a number, like the Arab. بعض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south וּמִן שָׂרָיו and (one) of his princes." With a negative particle *no one, none.* Job 27:6, לֹא יֶחֱרַף לְבָבִי מִיָּמָי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(*b*) where it refers to a whole, *something, some.* Lev. 5:9, מִדָּם "some of the blood." Job 11:6, "God remitteth to thee מֵעֲוֹנֶךָ of thy guilt," part of thy guilt. [?] Hence—(*c*) is manifest the proper force of מִן, مِن in these phrases, ما مِن اله الا الله "there is not God (pr. of God) but God;" Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without مِن Sur. iii. 1; 11:27; 20:7), ما مِن احد "not even one (pr. not of one)," Sur. ii. 96; xix. 98; ما لهم مِن علم "they have no knowledge," Sur. xviii. 4 (compare without مِن xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers ܠܐ ܡܢ ܡܕܡ *non a quoquam*, and contr. ܠܐ ܡܕܡ *nequaquam*, Gal. 5:16. In Hebrew it is used—(*a*) מֵאֶחָד i. e. *some part of one, even one.* Lev. 4:2, "and if he do מֵאַחַת מֵהֵנָּה even one of these;" comp. Eze. 18:10 (where אָח appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מֵאַחַד אַחֶיךָ any of your brethren."—(*β*) מִכֹּל *even one*, in the difficult place, Gen. 7:22, מִכֹּל אֲשֶׁר בֶּחָרָבָה מֵתוּ, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(*γ*) מֵאֶפֶס, מֵאַיִן i. q. לֹא מִכֹּל "not even any, not even the least." Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδέν τι, πᾶς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that something was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex*, ἐξ. So very frequently in the proper signification, after יָצָא, הוֹצִיא, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיַּד, מִכַּף, מִידֵי, and the verbs הִצִּיל, מִלֵּט), טָבַל מִן pregn. *to dip* one's finger, and to take it *out from* the oil, Lev. 14:16. Specially it is often used—

(*a*) of the *material, out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מֵעֲצֵי הַלְּבָנוֹן "of trees of Lebanon;" Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(*b*) of *origin* from a parent, or a native place, Job 14:4, מִי יִתֵּן טָהוֹר מִטָּמֵא "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִמְּךָ "those sprung from thee," i. e. thy descendants (others render, *some* of thy inhabitants, compare No. 1, *a*); Jud. 13:2, אִישׁ מִצָּרְעָה "a man of Zorah;" Jud. 17:7.

(*c*) of *the author* and *efficient cause* whence any thing proceeds, Gen. 49:12, חַכְלִילִי־מִיַּיִן "becoming dark through wine," לְבֶן ... מֵחָלָב "white ...through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven בֹּעֵרָה מֵאֹפֶה lighted by the baker;" Jer. 44:28; Eze. 19:10. הָרְתָה מִן to conceive *by* any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, אֻסְּרוּ מִקֶּשֶׁת "they are taken by the archers;" Isaiah 28:7, נִבְלְעוּ מִן הַיַּיִן "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, אוּלַי אִבָּנֶה מִמֶּנָּה "perhaps I shall be built (i. e. have offspring) from her" (comp. בָּנָה Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, צָדַק מִן Job 4:17; רָשַׁע מִן Ps. 18:22, to be just or unjust in the opinion of any one, compare נָקִי מִן Num. 32:22; אָשֵׁם מִן Jer. 51:5; יָקָר מֵעַל Zech. 11:13. חָלִילָה מֵיְהוָֹה cursed by the Lord (see חָלִילָה, p. CCLXXX, B); Deut. 32:47, "it is not דָּבָר רֵק מִכֶּם a vain word to you," i. q. בְּעֵינֵיכֶם. So I also understand Gen. 3:14, אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה i. q. בְּעֵינֵי כ׳ הַבּ׳ [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, בָּרוּךְ מִבָּנִים אָשֵׁר i. q. בְּעֵינֵי הַבָּנִים "reckoned as happy by the (other) sons," i. q. by his brethren.

(*d*) of the instrument. Job 7:14, מֵחֶזְיֹנוֹת תְּבַעֲתַנִּי "thou scarest me with dreams;" 4:9. Gen. 9:11, "no more shall all flesh be destroyed מִמֵּי מַבּוּל by the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(*e*) *of the reason, on account of* which (whence) any thing is done. Isa. 53:5, מִפְּשָׁעֵנוּ "because of

our sins;" Cant. 3:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מִבְּלִי, מִבְּלְתִּי because of defect, i. q. *because* there is *not*, see בְּלִי, בִּלְתִּי. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *præ*, Eng. *for*. Gen. 16:10, לֹא יִסָּפֵר מֵרֹב "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; נִחַם מִן to repent of any thing.

(*f*) of a *law* or *rule*, *according to* which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). מִפִּי יְהוָה according to the command of Jehovah, 2 Chr. 36:12. Hence *according to, after*. Eze. 7:27, מִדַּרְכָּם אֶעֱשֶׂה אוֹתָם "according to their ways will I do with them." מִדֵּי according to the number, as often as, nach der Anzahl (see דַּי).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִשָּׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, יָרַד מִן he descended from (the mount), and vice versâ עָלָה מִן he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(*a*) מִן ...אֶל *from...unto* (see אֶל let. *a*, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִזַּן אֶל־זַן "from kind to kind," i. e. things of every kind.—(β) מִן...עַד and מִן...וְעַד. Lev. 13:12, מֵרֹאשׁ וְעַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִגְּדוֹלָם וְעַד קְטַנָּם "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, אִם מִחוּט וְעַד שְׂרוֹךְ־נַעַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...־ָה. Eze. 25:13, מִתֵּימָן...וּדְדָנָה "from Teman ..even to Dedan." More often also in this signification (*from*...unto) there occurs לְמִן, for which see below. מִמְּךָ וָהֵנָּה *from thee hither*, see הֵנָּה and הָלְאָה. Specially observe—

(*a*) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (נוּס, בָּרַח), withdrawing (נוּר), but also after those of fearing (פָּחַד, יָרֵא), hiding, hiding oneself (כָּחַד, סָתַר, עָלַם), shutting (Pro. 21:23), guarding, keeping (שָׁמַר, De. 23:10), defending (Psa. 43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are חָפְשִׁי מִפִּ׳ free from any one; צֵל מֵחֹרֶב *a shadow* which defends *from the sun*, Isa. 4:6; 25:4; נוּחַ מִן, שָׁבַת to rest *from* any thing. There is the notion of *leaving off*, in כִּלָּה מִן to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; רַב לָכֶם מֵעֲלוֹת "(it is) enough for you! (cease now) *from going up*." There is that of failing in בָּגַד מִן.

(*b*) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' Ἄργεος, far from Argos, φίλης ἀπὸ πατρίδος αἴης, far from the dear country, Il. ii. 162; Pro. 20:3, שֶׁבֶת מֵרִיב "to dwell far from strife;" Num. 15:24, מֵעֵינֵי הָעֵדָה "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, *c*.

(*c*) And on the other hand, *to be near, but separated from any thing* (Arabic قرب من فلان); whence מִגֹּאֵל one who is *next* to *the Goël*, or nearest of kin, the one who is next after him (compare Syr. ܡܢ ܐܬܡܠ the day before yesterday, prop. the next day from yesterday); also, *to depend*, or *hang from any thing* (compare ἅπτεσθαι ἀπό τινός, ἔκ τινος). Isaiah 40:15, מַר מִדְּלִי "a drop (hanging) from a bucket;" Cant. 4:1, גָּלְשׁוּ מֵהַר גִּלְעָד "(the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Od. xxi. 420, ἐκ δίφροιο καθήμενος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining *in* a place, which may as it were be said to depend *from* or on another, i. e. be on any side of it. e. g. מִיָּמִין וּמִשְּׂמֹאל on the right and on the left (see under these words); מִצַּד at the side; מִקֶּדֶם in front, to the east, Gen. 2:8; 13:11; מִיָּם to the west, מִמִּזְרַח שֶׁמֶשׁ to the rising of the sun, Isa. 59:19; מֵאַחֲרֵי on the hinder part, behind, מִסָּבִיב round about, מֵרָחוֹק afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִמֶּרְחָק id.; Isaiah 17:13; מִזֶּה...מִזֶּה on this side...on that side, 1 Sam. 17:3; 1 Ki. 10:19, 20; also מִתַּחַת, מִמַּעַל, מִבַּיִת, מִחוּץ, see Heb. Gramm. § 147, 1. With לְ added, these adverbs assume the power of prepositions, as has been already observed; see לְ p. CCCCXXIII, A.

(*d*) Figuratively applied to time, it denotes—(*a*)

terminus a quo, a ..ime from which onward, מִנְּעֻרִים from youth, 1 Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die*, *de nocte;* Lev. 27:17, מִשְּׁנַת הַיֹּבֵל well in the Vulg. *statim ab initio incipientis jubilei;* opp. to אַחַר הַיֹּבֵל verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִיָּמֶיךָ from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִמָּחֳרָת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מֵעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מֵרֹאשׁ, מִקַּדְמֵי, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter *c*), like the Greek ἐξ ἀρίστου, Latin *ab itinere, ex consulatu;* Ps. 73:20, כַּחֲלוֹם מֵהָקִיץ "as a dream after one awakes;" Prov. 8:23, מִקַּדְמֵי אָרֶץ "immediately from the beginnings of the earth;" מִיֹּמָיִם after two days, Hosea 6:2; מִקֵּץ after the end (see קֵץ); hence simply *after;* מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מֵרֹב יָמִים Isa. 24:22; מִשְׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמּוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius;* Greek ἐκ πάντων μάλιστα, Il. iv. 96, and ἐκ πάντων, Il. xviii. 431; Hebr. בָּחַר מִן Ps. 84:11). Deu. 14:2, "a people מִכֹּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, גָּבֹהַּ מִכָּל־הָעָם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; עָקֹב מִכֹּל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e.g. טוֹב מִבָּלָק "better than Balak," i.e. eminent in goodness above Balak, Jud. 11:25; מָתוֹק מִדְּבַשׁ sweeter than honey, Jud. 14:18; חָכָם מִדָּנִיֵּאל wiser than Daniel, Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁחִיתוּ מֵאֲבוֹתָם "they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so *sweet* as, in that respect, to be separated from *honey*" (I should prefer, "it differs greatly from honey"), since whatever *is eminent above* others is also *different from them;* but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of eminence standing out, and hence of *surpassing*, is manifestly more suitable than the general one of *distance*, standing *apart;* es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle עַל in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter *c*), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גָּדוֹל עֲוֹנִי מִנְּשֹׂא "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, חֶסֶד חָפַצְתִּי וְלֹא זָבַח דַּעַת אֱלֹהִים מֵעֹלוֹת "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, פְּסִילֵיהֶם מִירוּשָׁלַםִ "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבֶּה מִמְּךָ הַדֶּרֶךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(*a*) *because that, because* (comp. *on account of*, No. 2, *e*). Deu. 7:8, מֵאַהֲבַת יְיָ אֶתְכֶם "because Jehovah loveth you."—(*b*) *from that*, used of time, *after that* (No. 3, *d*), 1 Ch. 8:8; 2 Ch. 31:10.—(*c*) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (הֵנִיא), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מֵעֲבֹר אֶל הָאָרֶץ." Gen. 27:1, "his eyes were dim מֵרְאֹת so that

he could not see." Isa. 49:15, can a woman forget her sucking child מֵרַחֵם בֶּן־בִּטְנָהּ so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn מִקְּצֹף עָלַיִךְ that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מִן is for the fuller מִהְיוֹת. 1 Sam. 15:23, "he rejected thee מִמֶּלֶךְ so that thou art no (more) king." Jer. 48:2, "we will destroy it מִגּוֹי so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחַת מֵאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i.q. Syr. ܡܶܢ ܕ, Arab. مِن أَن, *lest;* comp. No. 5, *c.* Deu. 33:11, מִן־יְקוּמוּן LXX. μὴ ἀναστήσονται. Vulg. *non consurgant.* Comp. Lehrg. p. 636.

When prefixed to other particles of place, מִן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un, d'auprès;* e.g. מֵאַחַר from behind, hinter (etwas) weg; מִבֵּין from amongst, zwischen (etwas) weg; מִבַּעַד, מִלִּפְנֵי, מֵעַל, מֵעִם, מִתַּחַת, see אַחַר, בֵּין, בְּעַד, לִפְנֵי, עַל, עִם. (As to מֵאֵת, see above, page XCIV, A, after אֵת). In other places, it denotes only *a part* or *side* of any thing, as מֵאַחֲרֵי after, behind (*a tergo*), see No. 3, *c.* Other compounded forms are noticed under No. 2, *e.*

In some phrases מִן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as מִבַּלְעֲדֵי for בַּלְעֲדֵי מִן; like the Syriac ܡܶܢ ܒܰܠܥܰܕ, מִלְּבַד except, i.q. לְבַד מִן (both of which are in use); vice versâ in—

לְמִן for לְ מִן as in Lat. *inde*, to which it often answers, for *de in.* It stands for the simple מִן signification No. 3, *a*, of the terminus a quo, *inde ab, from.* לְמֵרָחוֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, לְמִבֶּן עֶשְׂרִים שָׁנָה וּלְמָטָּה "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, וְעַד *from—until*, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or*, 2 Ch. 15:13, לְמֵאִישׁ וְעַד אִשָּׁה "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7; 2 Sa. 13:22.—Here do not belong לְמִבֵּית Num. 18:7, and לְמִתַּחַת לְ 1 Ki. 7:32, which are for מִבֵּית, מִתַּחַת לְ, with the added notion of *motion* to a place; compare אֶל־מִחוּץ.

מֵאת see after אֵת p. XCIV, A.

מִן Ch. suff. מִנִּי, מִנָּךְ, מִנֵּהּ, מִנַּהּ, מִנְּהוֹן i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מֵן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מִנְּהוֹן דִּי פַרְזֶל מִנְּהוֹן דִּי חֲסַף a part of them was iron, a part of them earthenware;" compare ܡܢܗܘܢ—ܡܢܗܘܢ, 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(*a*) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21.—(*b*) of the cause by which anything is moved, *on account of*, Dan. 5:19.—(*c*) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מִן קְשֹׁט out of truth, or according to truth, *truly*, Dan. 2:47; מִן יַצִּיב certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e. g. ἐξ ἐμφανοῦς, i. q. ἐμφανῶς.

(3) *from*, in the signification of receding, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מִן לְוָת = Hebr. מֵאֵת, מֵעִם, see לְוָת. מִן קֳדָם i. q. Hebr. מִלִּפְנֵי, מִפְּנֵי. מִן אֱדַיִן i. q. מֵאָז from that time and onward, see אֱדַיִן. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, לִבְבֵהּ מִן אֲנָשָׁא יְשַׁנּוֹן "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מְנָא Chald. see מְנָה.

מְנָאוֹת pl. from מָנָה, portions.

מַנְגִּינָה f. i. q. נְגִינָה *a song*, specially in mockery, *a satire*, Lam. 3:63.

מִנְדָּה f. Chald. i. q. מִדָּה which see.

מַנְדַּע Chald. i. q, Hebr. מַדָּע, *dd*, according to the Chaldee mode, being changed into *nd* (from the root יְדַע fut. יִנְדַּע).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מָנָה prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are מָנַן, and מָנַח. In the Indo-germanic languages there correspond, transp. νέμω; Zend. *neeman;* Pehlev. *nim;* and perhaps μέρως, μείρομαι). In Kal—

(1) *to allot, to assign*, followed by לְ Isa. 65:12.

(2) *to prepare, to make ready* (prop. to divide into parts, to arrange), e. g. an army, 1 Ki. 20:25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. ܡܢܐ, מְנָא to number. Perhaps Sanscr. *man*, to reckon, to think).

Piel—(1) *to divide* (see Kal), *to allot, to assign* to any one, followed by לְ of pers. Dan. 1:5; Job 7:3

(2) *to appoint, to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Psa. 61:8, מַן יִנְצְרֻהוּ "appoint (order, cause) that they may preserve him;" followed by עַל to set over, Dan. 1:11.

Pual, pass. *to be constituted, set over,* 1 Chron. 9:29.

Niphal, pass. of Kal No. 3, *to be numbered,* Gen. 13:16; Eccl. 1:15; *to be numbered with,* followed by אֶת Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי, מְנָת, and the proper names תִּמְנָה, תִּמְנָתָה.

מְנָא & מְנָה Ch. *to number, to review,* Dan. 5:26. Part. pass. מְנֵא verses 25, 26.

Pael מַנִּי and מַנִּי *to constitute, to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מִנְיָן.

מָנֶה m. pr. part, *portion, number* (see the root), specially *mina*, Gr. μνᾶ (Syr. ܡܢܝܐ, Arab. منا), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15 + 20 + 25) shekels. But the former opinion is preferable.

מָנָה pl. מָנוֹת (with Kametz impure, Est. 2:9), f.

(1) *a part, a portion,* Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. שָׁלַח מָנוֹת to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. חֵלֶק *a lot,* Jer. 13:25.

מֹנֶה in pl. מֹנִים *parts,* i. e. *times,* Gen. 31:7, 41. Compare יָד No. 7.

מִנְהָג m. *driving* (das Fahren), of a chariot, 2 Ki. 9:20. Root נָהַג.

מִנְהָרָה f. (from the root נָהַר No. 1, to flow), a deep *valley,* through which water *flows,* Jud. 6:2, Arab. منهر and منهرة a trench of water, see Schult. ad Job. p. 49.

מָנוֹד m. (from the root נוּד), Ps. 44:15, מְנוֹד רֹאשׁ *a shaking of the head,* meton. applied to its object, i. e. to an object of derision.

מָנוֹחַ (from the root נוּחַ), with suff. pl מְנוּחָיְכִי (Ps. 116:7).—(1) *rest,* Lam. 1:3. To seek rest for a woman, i. e. "*conditionem*" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest,* Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson. Jud. 13:2, seq.

מְנוּחָה f. of the preceding.—(1) *rest, repose, condition of rest,* Ruth 1:9 (compare 3:1; Jer 45:3; Isa. 28:12, זֹאת הַמְּנוּחָה "this is the rest," this is the way to enjoy tranquil felicity. מֵי מְנוּחוֹת still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest,* Num. 10:33; Mic. 2:10; hence *a habitation,* Isa. 11:10.

מָנוֹן m. according to the Hebrews, *progeny* (see נוּן and נִין). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth וְאַחֲרִיתוֹ יִהְיֶה מָנוֹן afterwards he will be (will wish to be as) a son;" Luth. so will er darnach ein Junker seyn. Others understand it to be *an ungrateful mind,* from the root מָנַן, Arab. منّ to receive favours ungratefully.

מָנוֹס with suff. מְנוּסִי (from the root נוּס).—(1) *flight,* Jer. 46:5.

(2) *refuge,* Ps. 142:5; Job 11:20.

מְנוּסָה f. of the preceding, *flight,* Lev. 26:36; Isa. 52:12.

מָנוֹר m. *a yoke,* pr. for plowing, from the root נִיר to plow, to break up the ground (Syr. and Arab. ܢܝܪܐ, نير); hence מְנוֹר אֹרְגִים *a yoke, beam, of weavers,* 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have ܢܘܠܐ, منوال, *r* being softened.

מְנוֹרָה f. (from the root נוּר) *a candelabrum, a candlestick,* always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מִנְּזָרִים m. pl. (with Dag. euphon.), *princes,* i. q. נְזִירִים Nah. 3:17.

מָנַח an unused root, Arab. منح *to give,* prop to distribute, to divide out (kindred to מָנָה, מָנַן, com-

pare as to the relation of the verbs לֹה and לֹח under the root קָלָה). Hence—

מִנְחָה f—(1) *a gift*, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) *tribute*, which was exacted from a tributary people under the milder name of *a gift* (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) *a gift offered to a divinity, a sacrifice*, Gen. 4:3, 4, 5; specially a sacrifice without blood, opp. to זֶבַח a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence זֶבַח וּמִנְחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מִנְחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [*Menahem*], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μαναήμ. Vulg. *Manahem*.

מָנַחַת ("rest"), [*Manahath*], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מְנִי (from the root מָנָה, to which origin allusion is made Isa. 65:12), *fate, fortune* (Arab. منا, منية); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see גָּד, בַּל), by lectisternia, Isa. 65:11. [This passage says nothing about *Babylon*.] The planet *Venus* ought probably to be understood, which, as the giver of good fortune (سعد الاصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مناة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, עֲבַדְמְנ(י) i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. מִנִּי Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מֵן), [*Minni*], pr. n. of a province of Armenia, which loc. cit. is joined with אֲרָרָט according to Bochart (Phaleg. l. l. cap. iii. p. 19, 20) Μινυάς, a tract of Armenia; Nicol. Damasc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from הַר־מִנִּי.

II. מִנִּי poet. for מִן with the addition of ׳ paragogic, Jud. 5:14; Isa. 46:3; as to the form מִנִּי Isaiah 30:11; see מִן No. 1.

מְנָיוֹת see מְנָת.

מִנִּים see מֵן.

מִנְיָמִין [*Miniamin*], see מִיָּמִן.

מִנְיָן m. Chald. *number*, Ezr. 6:17, from the root מְנָה, מְנָא.

מִנִּית (perhaps given from the root מָנַן), [*Minnith*], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מִנְלֶה. To such a noun is commonly referred the form מִנְלָם in the words, Job 15:29, לֹא יִטֶּה לָאָרֶץ מִנְלָם which are thus rendered, "their wealth shall not spread itself out in the earth;" מִנְלֶה is derived from the root נָלָה, of which there is another trace in the common reading כַּנְּלֹתְךָ Isa. 33:1, which is supposed to mean the same as the نال Med.Ye, to obtain, to acquire; whence نَال, نَيْل wealth, possession, مَنَال wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מִכְלָם from מִכְלָה i. q. מִכְלָא *their fold*, poet. *their flocks*. The words in the passage in Isaiah appear just as doubtful [but *there* no various reading is quoted]; see נָלָה.

מָנַן an unused root, Arab. مَنَّ *to divide, to allot* (kindred is מָנָה); whence מָן a gift (Manna); מֵן part. const. מִן; plur. מִנִּים and pr. n. מִנִּית.

מָנַע TO KEEP BACK, TO RESTRAIN (["Arab. منع Chald. id."], cogn. are מָאַן, and Æthiop. ܡܢܢ: to reject, to cast aside. ["The primary syllable is מן, which has a negative force; see נוֹא." Thes.]) Ezek. 31:15, וָאֶמְנַע נַהֲרוֹתֶיהָ "and I will restrain its floods."—(1) followed by מִן, *to restrain from* any thing; 1 Sam. 25:26, 34, אֲשֶׁר מְנָעַנִי מֵהָרַע אֹתָךְ "who has restrained me from doing thee evil;" Jer. 2:25, מִנְעִי רַגְלֵךְ מִיָּחֵף "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מִן of pers. *to withhold* any thing from any one, Genesis 30:2, אֲשֶׁר מָנַע מִמֵּךְ פְּרִי־בָטֶן "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7; Job 22:7; followed by לְ of pers. Ps. 84:12, etc. In the same sense is said מָנַע פ׳ מִן Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) *to be withheld, hindered;* Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מִן with an inf.

(2) *to be taken away,* followed by מִן Job 38:15. Hence pr. n. יִמְנָע, תִּמְנָע.

מַנְעוּל m. (from the root נָעַל), *a bolt, a bar,* Cant. 5:5; Neh. 3:3.

מִנְעָל m. id. Deu. 33:25.

מַנְעַמִּים m. pl. *delicate fare, dainties,* from the root נָעֵם, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

מְנַעַנְעִים m. pl. 2 Sam. 6:5; Vulg. *sistra,* an instrument of music, so called from its being shaken (root נוּעַ Pil. נִעְנַע), like σεῖστρον from σείω. Syr. and Arab. *tympana quadrata.*

מְנַקִּית f. only in pl. מְנַקִּיּוֹת *bowls for libations,* Ex. 25:29; 37:16; Nu. 4:7. (Syriac ܡܢܰܩܝܳܬܳܐ id., from the root ܢܩܳܐ Pael to offer a libation.)

מֵנֶקֶת i. q. מֵינֶקֶת f. *a nurse;* see Hiph. of the root יָנַק.

מְנַשֶּׁה ("one who forgets;" see Gen. 41:51), pr. n. Gr. Μανασσῆς, *Manasseh.*—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. מְנַשִּׁי Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 כתיב.—(4) Ezr. 10:30.—(5) verse 33.

מְנָת for מְנָאת (from the root מָנָה), pl. מְנָאוֹת Neh. 12:44, and מְנָיוֹת Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion;* Ps. 63:11, מְנָת שֻׁעָלִים יִהְיוּ "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) מְנָת כּוֹסָם the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. l. c.

מָס m. *one pining away, one who is consumed* with calamities; root מָסַס which see Job 6:14.

מַס m. *tribute.* (Commonly taken from מָסַס because tribute is "*virium dissolutio et confectio,*" a derivation which can hardly seem suitable to any one. I have no doubt that מַס is contr. from מֶכֶס tribute, toll, from the root כָּסַס to number, like the fem. מִסָּה measure, number, for מִכְסָה. Many examples of the softening of the letters *ks*, or ξ at the end of words by the rejection of *k*, are found in Gr. and Lat., as *Ajax,* Αἴας, *pistrix, pistris,* π στρις; ὄρνις, Dor. ὄρνιξ, *mixtus mistus; sestersius* for *sextertius;* also *x* and *ss* between two vowels like the Hebrew *micsa, missa:* Ulixes, Ulysses; μαλάσσω, *malaxo;* also *maximus,* and Ital. *massimo: Alexander* and *Alessandro.*) Almost always used of *tribute rendered by labour, servile work, angaria;* fully מַס עֹבֵד (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases הָיָה לָמַס Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and הָיָה לְמַס עֹבֵד Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without עֹבֵד id., hence נָתַן לָמַס Josh. 17:13; שׂוּם לָמַס Jud. 1:28; and שׂוּם מַס עַל Esth. 10:1, to lay servile work upon any one; אֲשֶׁר עַל הַמַּס superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. שָׂרֵי מִסִּים superintendents of works, task-masters, Exod. 1:11.

מֵסַב m. (from the root סָבַב)—(1) subst. *seats set round, triclinium, couches set in a circle,* in the Oriental manner, Cant. 1:12; comp. the root סָבַב 1 Sam. 16:11.

(2) adv. *round about,* 1 Ki. 6:29; plur. מְסִבּוֹת id., Job 37:12.

(3) plur. constr. prep. *around, about,* 2 Ki. 23:5, מְסִבֵּי יְרוּשָׁלִַם "around Jerusalem."

מַסְגֵּר m. (from the root סָגַר) prop. particip. Hiph., *shutting up,* hence—

(1) *he who* shuts up, *a locksmith, smith* (artisan), 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which* shuts up, *a prison* Psa. 142:8; Isa. 24:22.

מִסְגֶּרֶת f. *border;* plur. מִסְגְּרוֹת (from the root סָגַר).

(1) *close places,* poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) *borders, margins* (Randleisten), so called from their *inclosing,* Ex. 25:25, seq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brasen bases of the basins, which appear to have been square *shields,* on the four sides of the bases; see verses 28, 29, 31.

מַסַּד m. *the foundation* of a building, 1 Kings 7:9; from the root יסד inflected in the manner of verbs פּן.

מִסְדְּרוֹן m. *a portico,* so called from the columns standing in *rows;* compare שְׂדֵרָה, סֶדֶר order, row. It is once found, Jud. 3:23.

מָסָה i. q. מָסַס and מָאַס No. II., TO MELT, TO FLOW DOWN. (Chald. מְסָא, Syriac ܡܣܳܐ to be decayed, to putrify; Æth. መሰወ: to melt.)

Hiphil, *to melt, to dissolve.* Psa. 6:7, בְּדִמְעָתִי עַרְשִׂי אַמְסֶה "I dissolve (as it were) my couch with tears." Psa. 147:18; fut. apoc. וַתֶּמֶס Psa. 39:12; trop. *to melt the heart*, i. e. to terrify; plur. הִמְסִיו in the Chald. form for הֵמַסּוּ Josh. 14:8.

מַסָּה f. (from the root נָסָה), plur. מַסּוֹת *temptation, trials;* used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) *a temptation of* Jehovah is i. q. a complaining against him, Psa. 95:8; whence [*Massah*], the pr. n. of a place in the desert מַסָּה Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) *calamity*, by which God tries any one, πειρασμός, N. T., Job 9:23.

מִסָּה prop. *number* (contr. from מִכְסָה, like מַס which see, for מֶכֶס, root כָּסַס), constr. מִסַּת prep. according to the number, i. e. *at the rate of, even as* (Syr. ܡܟܣܐ, Chald. כְּמִסַּת for Hebr. דַּי, כְּדֵי). Deut. 16:10, מִסַּת נִדְבַת יָדְךָ "even as thy hand can give." LXX. καθὼς ἡ χείρ σου ἰσχύει.

מַסְוֶה m. *a covering, a vail* (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of vailing the face, but this was no doubt taken from this passage. Arab. سُوِيَّة, which I formerly compared, signifies rather a coverlet than a vail. Possibly we ought to read מסוכה (מְסֻכָּה, מְסוּכָּה), a covering, a vail.

מְסוּכָה f. i. q. מְשׂוּכָה *a hedge, thorn-hedge*, Mic. 7:4; from the root שׂוּךְ to hedge, to fence around.

מַסָּח m. (from the root נָסַח), *removing away, keeping off*, 2 Ki. 11:6.

מִסְחָר m. (from the root סָחַר), *traffic, merchandise*, 1 Ki. 10:15.

מָסַךְ to mix, to mingle, i. q. מָזַג. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. ماش, مزج, مشج Med. Ye, to mix, مسماس, مسمسة mixture; Germ. Mischmasch; Aram. ܡܙܓ, מְזַג, מְזַךְ; Sanscr. *maksh* and *misr;* Pers. اميزيدن and اميختن; Gr. μίσγω; Lat. *misceo;* Polish *mieszam;* Bohem. *smisseti;* Engl. *to mash, to mix;* Germ. mischen.) Ps. 102:10; Isa. 19:14, יְהוָה מָסַךְ בְּקִרְבָּהּ רוּחַ עִוְעִים "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence מִמְסָךְ and—

מֶסֶךְ m. *wine mixed* with spices, Psa. 75:9, i. q. מֶזֶג which see.

מָסָךְ m. constr. מְסַךְ (from the root סָכַךְ), *a covering*, 2 Sam. 17:19; specially used of the vail before the gate of the holy tent, Exod. 26:36, sq.; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully פָּרֹכֶת הַמָּסָךְ Exod. 35:12; 39:34; 40:21. Isa. 22:8, וַיְגַל אֵת מְסַךְ יְהוּדָה "and the vail of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose vail has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Origg. Hebr. § 258.

מְסֻכָּה f. (from the root סָכַךְ), *a covering*, Eze. 28:13.

I. **מַסֵּכָה** f. (from the root נָסַךְ No. I).—(1) *the casting* of metal. עֵגֶל מַסֵּכָה a calf cast (of metal), Exod. 32:4, 8. אֱלֹהֵי מַסֵּכָה the cast images of gods, Ex. 34:17. Specially *a molten image*, Deut. 9:12; Jud. 17:3, 4.

(2) σπονδή, *a league*, Isa. 30:1.

II. **מַסֵּכָה** f. (from the root נָסַךְ No. II), *a covering*, Isa. 25:7.

מִסְכֵּן m. (from the root סָכַן No. 4, to be poor), *poor, wretched*, Eccl. 4:13; 9:15, 16. Arabic مِسْكِين, مَسْكِين; Æthiop. ምስኪን:, whence a new verb ምስኪን: to be poor, מִסְכֵּן, ܡܣܟܢ to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino, meschinello;* Portuguese, *mesquinho*, subst. *mesquinhez;* French, *mesquin*, subst. *mesquinerie.* Hence—

מִסְכֵּנוּת f. *poverty, misery*, Deut. 8:9; see the preceding word.

מִסְכְּנוֹת plur. f. *storehouses, granaries*, by a transposition of the letters for מִכְנָסוֹת, from the root כָּנַס which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4.

מַסֶּכֶת f. (from the root נָסַךְ No. II, i. q. نسج to weave), *threads, web* of a weaver, Jud. 16:13, 14

מְסִלָּה f. (from the root סָלַל)—(1) *a way cast up, embanked, highway;* hence *a public way,* Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps,* i.q. סֻלָּם. 2 Ch. 9:11.

מַסְלוּל m. (from the root סָלַל), *a way embanked,* i. e. a public, a great road, Isa. 35:8.

מַסְמֵר only in pl. מַסְמְרִים Isa. 41:7, מִסְמְרִים 1 Ch. 22:3, and מַסְמְרוֹת 2 Chron. 3:9; Jer. 10:4, *nails;* comp. Arab. مسمار a nail. Root סָמַר. [Once written with שׂ Ecc. 12:11.]

מָסַס TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are מָסָה, מָאַס No. II; see also ماث to dissolve, to macerate in water, and the words given under מַי.)

NIPHAL נָמַס, in pause נָמָס, fut. יִמַּס, inf. הִמֵּס—(1) *to be melted,* used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his bands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint.*—(*a*) *with fear, terror,* 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1 The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, וַיְהִי לְמָיִם and became water.—(*b*) with sorrow, grief, Psa. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "*sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet.*"

HIPHIL, causat. of Niphal No. 2, *a, to make fearful,* Deu. 1:28.

Derivatives, מַס, תֶּמֶס; comp. also מַסָּה, מֵה, which I refer however to another root.

מַסָּע *a weapon, an arrow, a dart,* Job 41:18. Arab. منزع id. from the root نزع to draw an arrow in a bow, Koran, lxxix. 1; the letters ס and ז being interchanged.

מַסָּע m. (from the root נָסַע)—(1) *a quarry,* see the root, Hiphil No. 1. 1 Ki. 6:7, אֶבֶן שְׁלֵמָה מַסָּע "whole stones (not hewn), from the quarry." LXX. λίθοις ἀκροτόμοις ἀργοῖς. Vulg. incorrectly *lapides dolati.*

[מַסָּע, separated in Thes.]

(2) *breaking up, departure of a camp,* prop. of a Nomadic host (see נָסַע No. 2); hence also applied to single individuals, Deu. 10:11, לְמַסַּע לִפְנֵי הָעָם "to go out before the people." Num. 10:2, לְמַסַּע אֶת־הַמַּחֲנוֹת "for the departure of the camp." Subst. *a journey,* Ex. 40:38; Nu. 10:6; *a station on a journey,* Exod. 17:1, לְמַסְעֵיהֶם "according to their stations." Nu. 10:6, 12.

מִסְעָד m. (from the root סָעַד) *a prop, a stay,* 1 Ki. 10:12.

מִסְפֵּד m. const. מִסְפַּד with suff. מִסְפְּדִי (from the root סָפַד) *wailing, lamentation,* Gen. 50:10; Am. 5:16, 17.

מִסְפּוֹא m. (from the Chaldee root סְפָא Pe. and Aph. to feed); *fodder* for cattle, Gen. 24:25, 32; 42:27; 43:24.

מִסְפַּחַת f. i. q. סַפַּחַת (which see) *scurf, scab,* a place in the body affected by a scab, Lev. 13:6, 7, 8.

מִסְפָּחוֹת pl. f. *cushions, quilts, coverlets,* so called from being spread out, see the root סָפַח No. 3. Ezek. 13:18, 21. Symm. ὑπαυχένια. Vulg. *cervicalia.*

מִסְפָּר m. (from the root סָפַר)—(1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number,* Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number.* Ex. 16:16, מִסְפַּר נַפְשֹׁתֵיכֶם "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. ἀριθμῷ, ἀριθμόν) it is added pleonastically to numerals. 2 Samuel 21:20, עֶשְׂרִים וְאַרְבַּע מִסְפָּר "twenty-four in number" (24 an der Zahl).—אֵין מִסְפָּר Gen. 41:49; לְאֵין מִסְפָּר 1 Chron. 22:4, and עַד־אֵין מִסְפָּר Job 5:9; 9:10; *without number,* i. e. *innumerable.* On the contrary מְתֵי מִסְפָּר, אַנְשֵׁי מִסְפָּר *men of number,* are *a few,* such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. יָמִים מִסְפָּר *the days,* which are *a number,* i. e. can be numbered, *a few,* Nu. 9:20. (Similarly ايام معدودات numbered days, i. e. a few, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words וִיהִי מְתָיו מִסְפָּר the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be a number," i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is מִסְפֶּרֶת Neh. 7:7.

מִסְפֶּרֶת [*Mispereth*], see מִסְפָּר No. 3.

מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as מָזַר and נָזַר TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, לִמְסָר מַעַל בַּיהוָֹה "to turn aside perfidiously from Jehovah," i. q. לִמְעֹל מַעַל, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. ܡܣܪ to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, וַיִּמָּסְרוּ מֵאַלְפֵי יִשׂ׳ אֶלֶף לַמַּטֶּה "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen.* LXX. ἐξηρίθμησαν, reading perhaps וַיִּסָּפְרוּ, or by the Samaritan usage, in which מסר is i. q. Heb. פָּקַד.

Talm. מסר is *to deliver, to betray,* Syr. Ethp. *to accuse,* both of which meanings are unsuitable in these passages.

מָסֹרֶת f. contr. for מַאֲסֹרֶת (from the root אָסַר) *a bond,* Eze. 20:37.

מֹסֵר i. q. מוּסָר *admonition, discipline, instruction,* Job 33:16, from the root יָסַר.

מִסְתּוֹר m. (from the root סָתַר) *a hiding-place, refuge,* Isa. 4:6.

מִסְתָּר m. *a hiding-place,* spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

מַעְבָּד m. Ch. *work,* i. q. Heb. מַעֲשֶׂה, פֹּעַל Daniel 4:34; from the Ch. root עֲבַד *to do, to make.* Found once by a Chaldaism in the Hebrew text, Job 34:25.

מַעֲבֶה m. (from the root עָבָה) *density, compactness,* 1 Kings 7:46, בְּמַעֲבֵה הָאֲדָמָה "in the compact soil."

מַעֲבָר m. (from the root עָבַר)—(1) *a passing over, going on,* Isa. 30:32, כֹּל מַעֲבַר מַטֵּה מוּסָדָה וְגו׳ pr. "all the passing over of the decreed rod...... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) *a place of passing over*—(*a*) *the ford* of a river, Gen. 32:23.—(*b*) a narrow valley, *a pass* of the mountains, 1 Sa. 13:23.—The fem. is—

מַעְבָּרָה f. pl. מַעְבָּרוֹת, and מַעְבְּרוֹת (this latter absol. Josh. 2:7; from מַעְבֶּרֶת, and const. Jud. 3:28), i. q. מַעֲבָר No. 2.—(*a*) *a ford,* Isa. 16:2.—(*b*) *a pass of the mountains,* Isa. 10:29.

מַעְגָּל m. pl. ־ִים and ־וֹת (from the root עָגַל to roll) —(1) *a track,* or *rut* in which the wheels revolve, Ps. 65:12.

(2) *a way,* Ps. 140:6; Prov. 2:18. Often metaph. (like נְתִיבָה, דֶּרֶךְ) used of *course of action,* Psalm 23:3; Prov. 2:9, 15; 4:26.

מַעְגָּל m. 1 Sa. 26:5, 7, and **מַעְגָּלָה** fem. (denom. from עֲגָלָה a wagon), *a wagon rampart,* a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

מָעַד TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, מוֹעֲדֵי רָגֶל "whose foot tottereth." Pro. 25:19, רֶגֶל מוּעָדֶת "a tottering foot," for מוֹעֶדֶת, ו shortened into ֻ, compare Lehrg. p. 309. Others take מוּעֶדֶת as an abstr. noun, *a tottering,* of the form סוּגָר, עוּגָב, in fem.

HIPHIL, *to cause to totter,* or *shake,* Ps. 69:24.

מַעַדַי (for מַעֲדֶה "ornament"), [*Maadai*], pr. n. m. Ezr. 10:34.

מַעַדְיָה (for מַעֲדְיָהּ "ornament of Jehovah"), [*Maadiah*], pr. n. m. Neh. 12:5; for which there is מוֹעַדְיָה ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read מֹעַדְיָה.

I. **מַעֲדָן** only in plur. מַעֲדַנִּים, מַעֲדַנִּים Jer. 51:34 [In Thes. this reference is removed to עֵדֶן; The form actually occurring in the passage is מֵעֲדָנָי]; and מַעֲדַנּוֹת 1 Sa. 15:32 (from the root עָדַן).

(1) *delight, joy,* Prov. 29:17. Adv. *with joy,* joyfully, cheerfully, 1 Sa. 15:32.

(2) *delicate food, dainties,* Gen. 49:20; Lam. 4:5.

II. **מַעֲדַנּוֹת** m. *bonds;* by transposition of the letters for מַעֲנַדּוֹת, from the root עָנַד to bind. Job 38:31, מַעֲדַנּוֹת כִּימָה "the bands of the Pleiades;" see כִּימָה.

מַעְדֵּר m. (from the root עָדַר) *a hoe,* Isa. 7:25.

מָעָה an unused root, which appears to have had the meaning of *flowing down, softness,* like the cogn. מוּא, ماء, ماه, ماع, מוג see under מַי p. CCCCLXVIII, A. Hence—

מֵעֶה (Arabic sing. مِعًى) only in plural, (A), מֵעִים constr. מְעֵי, with suff. מֵעַיִךְ, and also מְעֵיהֶם (for מֵעֵיהֶם), Eze. 7:19—(1) *intestines,* יָצָא מִמְּעֵי פ׳ to come forth from any one's bowels, to be descended from any one, Gen. 15:4, (25:23); 2 Sa. 7:12; 16:11

(2) *the belly*, Jonah 2:1; specially used of *the womb.* Genesis 25:23; Ruth 1:11, הַעוֹד־לִי בָנִים בְּמֵעַי "are there yet sons in my womb?" מִמְּעֵי אִמִּי "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul.* Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, תּוֹרָתְךָ בְּתוֹךְ מֵעָי "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare רַחֲמִים.

(B) מְעוֹת *the bowels.* So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, וְצֶאֱצָאֵי מֵעֶיךָ כִּמְעֹתָיו and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full כְּצֶאֱצָאֵי מְעוֹתָיו, i. e. as the fishes of the sea sprung up in its bowels. מְעוֹת is i. q. מֵעִים, but the feminine form indicates a figurative use. Ill rendered by the ancient versions כִּמְעֹתָיו *as its small stones*, sc. of sand, which is commonly defended by comparing Chaldee מְעָא a small coin, obolus (perhaps a small stone), and the Arabic مَاعِغَة, which denotes *a scruple of conscience*, not *a small stone.*

מְעָה or **מְעָא** Chald. only in pl. i. q. Hebr. מֵעִים A, 2, *the belly*, here *the external*, Dan. 2:32.

מָעוֹג m. i. q. עֻגָה *a cake*, 1 Ki. 17:12; compare verse 13. Ps. 35:16, לַעֲגֵי מָעוֹג "cake-buffoons," parasites, see לָעַג.

מָעוֹז more rarely מָעֹז (with Kametz impure) suff. מָעֻזִּי, מָעוּזִּי, pl. מָעֻזִּים (from the root עָזַז to be strong), m. *a strong* or *fortified place, a defence, a fortress*, Jud. 6:26; Dan. 11:7, 10, etc. עָרֵי מָעוֹז fortified cities. Isaiah 17:9; 23:4, מָעוֹז הַיָּם "the fortress of the sea," i. e. Tyre. Eze. 30:15, אֱלֹהֵי מָעֻזִּים "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars.* [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Psa. 60:9, "Ephraim (is) מָעוֹז רֹאשִׁי the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Psa. 37:39; 43:2. As to the form מָעֻזְּנֶיהָ see the Etym. Ind.

מָעוֹךְ (perhaps "oppression," from the root מָעַךְ, ["a girdle of the breast?"]), [*Maoch*], pr. n. m. 1 Sa. 27:2· compare מַעֲכָה No. 2, *a.*

מָעוֹן m. (from the root עוּן) pl. מְעוֹנִים 1 Ch. 4:41

(1) *a dwelling*—(*a*) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(*b*) of wild beasts, *a den*, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like בַּיִת at home, 1 Sa. 2:29, 32. Used of a *refuge*, Ps. 90:1.

(2) [*Maon*], pr. n.—(*a*) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was מִדְבַּר־מָעוֹן 1 Sa. 23:24, 25.—(*b*) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. מְעוּנִים 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists *Maân* (معان), a town with a fortress in Arabia Petræa, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معين in the south of Judea, Rob. ii. 193.]—(*c*) m. 1 Ch. 2:45.

מָעוֹן see בֵּית בַּעַל מְעוֹן.

מְעוֹנָה & **מְעֹנָה** f. of the preceding, *habitation*, Jer. 21:13—(*a*) of Jehovah, the temple, Psa. 76:3. —(*b*) of wild beasts, *a cave*, Ps. 104:22; Am. 3:4. —(*c*) *an asylum, a refuge*, Deu. 33:27.

מְעוּנִים m. [*Mehunim, Meunim*], pr. n.—(1) see מָעוֹן No. 2, *b.*—(2) Ezr. 2:50; Neh. 7:52.

מְעוֹנֹתַי (for מְעֹנוֹתְיָה "habitations of Jehovah" ["my habitations"]), [*Mehonothai*], pr. n. m. 1 Ch. 4:14.

מָעוּף m. *darkness*, Isa. 8:22; from the root עוּף.

מָעוֹר m. plur. מְעוֹרִים *pudenda*, Hab. 2:15; from the root עור No. II, Arab. عار i. q. עָרָה, عرى to be naked.

מָעָז see מָעוֹז.

מַעֲזִיָה & **מַעֲזְיָהוּ** ("consolation of Jehovah" from the root עָזָה عزى), [*Maasiah*], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

מָעַט—(1) Arabic معط to be smooth naked, hence TO BE POLISHED, SHARP; see מָרַט; transp. معط prob. to scrape, to scrape off (comp. معس to rub, also מָרַט, since ע and ר are kindred letters to each other), whence מְעַט prop. a scraping, scrap (ein Span Spänchen), hence a little. Hence comes the denom.—

(2) *to be little, few.* Lev. 25:16, לְפִי מְעֹט הַשָּׁנִים "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished,* Ps. 107:39; Isa. 21:17; Pro. 13:11.

Piel מִעֵט intrans. i. q. Kal, Ecc. 12:3.

Hiphil, הִמְעִיט—(1) *to make few, to diminish,* Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, פֶּן־תַּמְעִטֵנִי "lest thou makest me (the people) few," or "diminishest;" Eze. 29:15.

(2) *to make,* or *do* anything *a little,* or *in a slight degree* (etwas in geringer Menge, in geringem Maaße thun). Num. 11:32, הַמַּמְעִיט אָסַף עֲשָׂרָה חֳמָרִים "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels אַל־תַּמְעִיטִי sc. לִשְׁאֹל (borrow) not a few." Specially *to give few,* Num. 35:8; Exod. 30:15. [Hence the following words.]

מְעַט, once מְעָט 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little.* Construed—

(*a*) as a substantive, followed by a genit. of the noun מְעַט מַיִם *paulum aquæ,* a little water, Gen. 18:4; 24:17, 43. מְעַט אֹכֶל a little food, Gen. 43:2; as else put after in the genitive, as מְתֵי מְעָט a few men, Deu. 26:5. עֵזֶר מְעָט a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, גּוֹיִם לֹא מְעָט "nations not a little," i. e. not a few; here, by litotes, many.

(*b*) as an adverb, *a little,* Ps. 8:6; of time, *a little while, for a little,* Ruth 2:7; Psa. 37:10; *shortly, presently,* Hosea 8:10; Hagg. 2:6; of space, *a little,* 2 Sam. 16:1. מְעַט מְעַט *peu à peu, little by little,* Exod. 23:30; Deut. 7:22. הַמְעַט מִכֶּם is it but *a small thing to you?* Num. 16:9; Eze. 16:20, הַמְעַט מִתַּזְנוּתָיִךְ "was this of thy whoredoms but little?" Rarely—

(*c*) it stands as an adjective, *small, few,* Num. 13:18; 26:54; plur. מְעַטִּים a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(1) *nearly, almost, within a little,* Gen. 26:10; Ps. 73:2; 119:87.

(2) *shortly,* Psa. 81:15; 94:17; *quickly, suddenly,* Psalm 2:12; Job 32:22. כִּמְעַט שֶׁ shortly that, for *scarcely,* Cant. 3:4; comp. כְּ let. B, No. 3.

(3) i. q. מְעַט but intensive; *very little* (see כְּ B, No. 4), ὅσον ὀλίγον, Prov. 10:20; 1 Chron. 16:19, "a few men (even) כִּמְעַט very few;" Psa. 105:12; *very little,* 2 Sam. 19:37.

מְעֹט f. מְעֻטָּה adj., Eze. 21:20; *smooth,* and hence *polished, sharp* (of a sword), i. q. מֹרָט verses 15, 16. see the root מָעַט No. 1.

מַעֲטֶה m. (from the root עָטָה) *a vail, a garment,* Isa. 61:3.

מַעֲטָפָה f. (from the root עָטַף No. I), *a cloak,* or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מְעִיל, Arabic عِطَافٌ and مِعْطَفٌ id. Isaiah 3:22. See Schrœder, De Vest. Mul. Hebr. p. 235.

מְעִי m. *a heap of ruins, ruins,* i. q. עִי, for מְעִי, from the root עָוָה, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מֵעִיר.

מָעַי (perhaps "σπλαγχνιζόμενος;" comp. מֵעֶה), [*Maai*], pr. n. m., Neh. 12:36.

מְעִיל m. *an upper garment;* an exterior tunic, wide and long, reaching to the ancles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schrœder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מְעִיל הָאֵפוֹד Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מָעַל had the primary power of *covering;* hence of *acting covertly,* astutely, perfidiously; compare בָּגַד No. 1, and the remarks there made.)

מֵעִים and Chald. מְעִין *bowels,* see מֵעֶה.

מַעְיָן constr. מַעְיַן and poet. with Vav parag. מַעְיְנוֹ Ps. 114:8; with suff. מַעְיָנוֹ Hos. 13:15; plur. מַעְיָנִים constr. מַעְיְנֵי, and מַעְיָנוֹת, constr. מַעְיְנוֹת m. denom. from עַיִן with Mem formative.

(1) *a place irrigated with fountains,* Ps. 84:7 (compare as to this place under the word בָּכָא).

(2) *a fountain* itself, i. q. עַיִן. (Syr. ܡܥܝܢܐ id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

מְעִינִים 1 Ch. 4:41 כתיב i.q. מְעוּנִים, see מָעוֹן 2, *b.*

מָעַךְ TO PRESS, TO PRESS UPON. Part. pass. מָעוּךְ an animal castrated *by pressing* or *bruising the testicles,* Lev. 22:24. 1 Sa. 26:7, חֲנִיתוֹ מְעוּכָה־בָאָרֶץ "his spear was pressed into (i. e. fixed in) the ground."

Pual, *to be pressed,* used of the breasts immodestly pressed, Eze. 23:3. Hence pr. n. מָעוֹךְ, and—

מַעֲכָה & מַעֲכַת Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see גְּשׁוּר and גְּשׁוּרִי No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called אֲרַם מַעֲכָה 1 Ch. 19:6. Gent. noun מַעֲכָתִי Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. בֵּית מַעֲכָה and אָבֵל בֵּית מַעֲכָה.

(2) of several men—(*a*) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also מָעוֹךְ, which see.—(*b*) Gen. 22:24; where however the sex is doubtful;—and of women, as—(*c*) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, מִיכָיָהוּ.—(*d*) 2 Sa. 3:3.—(*e*) 1 Ch. 2:48.—(*f*) 1 Ch. 7:15, 16.

מָעַל fut. יִמְעַל Pro. 16:10, and יִמְעֹל Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. מָעַל בַּיהוָֹה to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, מָעַל מַעַל בַּיהוָֹה 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by בְּ of the thing, *to take* anything *by stealth*, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares مغل to whisper, to backbite; the idea of which is too foreign to this verb; and مَغالّة perfidy, fraud; which is from the root غال. The signification No. 2, is more closely resembled by معل to seize, to take by stealth. The primary signification of the root seems to be that of *covering;* whence מְעִיל; hence *to act covertly*, unless indeed it be regarded that מָעַל is a secondary root, taken from the noun מַעַל *the upmost* (compare under שַׁחַת ,נַחַת), prop. therefore, *to be over* or *above* anything, *to possess*, *to have in one's power*, den Oberherrn machen, sich bemächtigen; compare Æthiop. of similar origin, ምዐለ: to tyrannise, to rebel; and also the Hebrew בָּעַל.) [This latter conjectural formation is rejected in Thes.]

Hence מְעִיל, and—

I. מַעַל masc. *perfidy*, *treachery* (against God), *sin*, Job 21:34; elsewhere only in the phrase מָעַל מַעַל בְּ, see the examples cited above.

II. מַעַל masc. (formed from מַעְלָה, from the root עָלָה), prop. *higher*, *the higher part;* hence as an adv. *above*. (This word may be suspected to be the same as מַעַל No. I, see the etymological note on the root מָעַל.)

Only found with the prefixes and affixes—

(1) מִמַּעַל *from above*, Isaiah 45:8, and *above* (comp. מִן No. 3, *c*), Deu. 5:8; Am. 2:9; Job 18:16. Followed by לְ, מִמַּעַל לְ—(*a*) *above*, *upon* (oberhalb von etwas), as Gen. 22:9, מִמַּעַל לָעֵצִים "upon the wood." Dan. 12:6, מִמַּעַל לְמֵימֵי הַיְאֹר "upon the water of the river."—(*b*) *near*, *by*, Isa. 6:2, "the seraphs stood מִמַּעַל לוֹ," LXX. κύκλῳ αὐτοῦ. Comp. עַל used of people accompanying a leader, Ex. 18:13. 14; Jud. 3:19; especially Job 1:6.

(2) with ה local, מַעְלָה—(*a*) *upwards*, 1 Ki. 7:31 מַעְלָה מַעְלָה upwards more and more, Deu. 28:43.—(*b*) *farther*, *more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) לְמַעְלָה—(*a*) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. לְמַעְלָה לְמַעְלָה 41:7. Followed by a noun, Ezra 9:6, לְמַעְלָה רֹאשׁ "over the head."—(*b*) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to לְמַטָּה. לְמַעְלָה מִן over any thing, i. e. *besides* that which, 1 Ch. 29:3. עַד־לְמַעְלָה unto a high degree, i. e. *in a higher degree*, *exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) מִלְמַעְלָה *from above*, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מֶעָל Chald. plur. מֶעָלִין *the place of entrance*, i.e. *setting* (of the sun), Dan. 6:15; from the root עֲלַל, to enter.

מַעַל see עַל.

מֹעַל masc. Neh. 8:6, *lifting up;* formed from מַעֲלָה ,מַעֲלֶה from the root עָלָה.

מַעֲלֶה m. (from the root עָלָה)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. מַעֲלָיו its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(*a*) *a stage*, *a platform*, Neh. 9:4.—(*b*) *an acclivity*, *a hill*. בְּמַעֲלֵה הָעִיר 1 Sa. 9:11; מַעֲלֵה הַזֵּיתִים the acclivity or mount of Olives, 2 Sam. 15:30; מַעֲלֵה אֲדֻמִּים Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, מַעֲלֵה עַקְרַבִּים ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

מַעֲלָה fem.—(1) *ascent*, *going up*, to a higher region, Ezra 7:9. Metaph. מַעֲלוֹת רוּחֲכֶם the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase עָלָה עַל־לֵב 38:10.

(2) *a step*, by which any one goes up. שֵׁשׁ מַעֲלוֹת six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. Figura

tively—(*a*) ***the steps of a gnomon***, whence הַמַּעֲלוֹת is used of the ***gnomon*** or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight.—(*b*) שִׁיר הַמַּעֲלוֹת ***a song of steps***, in the heading of fifteen psalms, Ps. 120—134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Psa. 121, (1) אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבוֹא עֶזְרִי (2) עֶזְרִי מֵעִם יְיָ... (3) ... אַל־יָנוּם שֹׁמְרֶךָ (4) הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל (5) יְהוָֹה שֹׁמְרֶךָ ... (7) יְהוָֹה יִשְׁמָרְךָ מִכָּל־רָע וגו׳ (Ps. 124:1) לוּלֵי יְיָ שֶׁהָיָה לָנוּ יֹאמַר־נָא יִשְׂרָאֵל (2) לוּלֵי יְיָ שֶׁהָיָה לָנוּ... (3)—אֲזַי חַיִּים בְּלָעוּנוּ... (4) אֲזַי הַמַּיִם שְׁטָפוּנוּ (5) אֲזַי עָבַר עַל נַפְשֵׁנוּ הַמַּיִם הַזֵּידוֹנִים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Bellermann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title שִׁיר הַמַּעֲלוֹת to the subject matter of those Psalms, and render it ***songs of going up*** (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) ***a lofty place***, 1 Ch. 17:17; specially ***an upper room***, i. q. עֲלִיָּה Am. 9:6.

מַעֲלִיל i. q. מַעֲלָל Zech. 1:4 כתיב.

מַעֲלָל (from the root עָלַל) only in plur. מַעֲלָלִים m. ***works***—(*a*) the illustrious deeds of God, Ps. 77:12; 78:7.—(*b*) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. הֵיטִיב, הֵרַע מַעֲלָלִים to act well, or ill, Jer. 35:15; Mic. 3:4.

מַעֲמָד m. (from the root עָמַד), ***standing, station***, [“*function*”], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9 4.

מָעֳמָד pr. part. Hophal (from the root עָמַד), something ***firm, stable***, [“***ground to stand on***”], Ps 69:3.

מַעֲמָסָה f. (from the root עָמַס). ***a burden***, Zech 12:3, “I will make Jerusalem אֶבֶן מַעֲמָסָה וגו׳ a stone of burden to all peoples.” The meaning of this has been well illustrated by Jerome on the passage: “*Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*”

מַעֲמַקִּים m. pl. ***depths, deep places***, Isa. 51:10; Ps. 69:3, from the root עָמַק.

מַעַן (for מַעֲנֶה, from the root עָנָה, عنى to designate by one's words, compare יַעַן), pr. subst. ***purpose, intent***, with pref. לְ, לְמַעַן; with suff. לְמַעֲנִי, לְמַעַנְךָ, לְמַעַנְכֶם always becoming a particle.

(A) prep. ***on account of***—

(1) used of the cause by which any one is moved, Ps. 48:12, “let Mount Zion be glad ... לְמַעַן מִשְׁפָּטֶיךָ because of thy judgments;” Psa. 97:8; 122:8. God is often said to have done something לְמַעַן דָּוִד עַבְדּוֹ for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. 11:32; 2 Ki. 8:19; 19:34; לְמַעַן חַסְדּוֹ for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said כְּחַסְדְּךָ Ps. 25:7; 51:3; 109:26); לְמַעַן שְׁמוֹ for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Psa. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, עֲשֵׂה אִתִּי לְמַעַן שְׁמֶךָ כִּי טוֹב חַסְדְּךָ “do with me according to thy name, for great is thy loving kindness;” Ps. 143:11, לְמַעַן שִׁמְךָ יְיָ תְּחַיֵּנִי בְּצִדְקָתְךָ וגו׳ “***for thy name's sake***, O Jehovah, keep me alive, according to thy righteousness,” or mercy. [?] But see another use of this phrase under letter *b*.—לְמַעַן צִדְקוֹ (God) “***for his righteousness' sake***,” Isa 42:21.

(2) used of purpose and intention, which any one has in view. לְמַעַנְכֶם on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:17. לְמַעֲנִי on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this se se

there is said more explicitly לְמַעַן שְׁמִי ... וּ(לְמַעַן) תְּהִלָּתִי "because of my name ... and my glory," Isa. 48:9; compare לְמַעַן שְׁמֶךָ Ps. 79:9, which is immediately explained, עַל דְּבַר כְּבוֹד שְׁמֶךָ "on account of the glory of thy name," and 106:8, לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־ גְּבוּרָתוֹ "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off לְמַעַן שְׁמֶךָ because of thy name," i.e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i.e. that they may be put to shame, as though it were לְמַעַן יֵבֹשׁוּ.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding לְמַעַן of the event, rather than of the intent, rendering it *so* (i.e. with the result) *that;* but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) לְמַעַן חַלֵּל אֶת־שֵׁם קָדְשִׁי in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. ἵνα, on Matth. p. 837.

(B) לְמַעַן אֲשֶׁר Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without אֲשֶׁר: לְמַעַן conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה "for I have known (chosen) him (Abraham) that he may command," etc. see יָדַע No. 7, *b*. Isaiah 66:11, "be glad with Jerusalem לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols לְמַעַן יִכָּרֵת that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing......13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 41:20; 44:9; Jer. 27:15; where some incorrectly understand לְמַעַן of the event, see a little above at the end of letter A. Τελικῶς are the words also to be taken, Ps. 51:6, "against thee only have I sinned ... לְמַעַן תִּצְדַּק בְּדָבְרֶךָ that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

מַעֲנֶה m. (from the root עָנָה)—(1) *reply, answer*, Job 32:3, 5; Proverbs 15:1, 23; hence—(*a*) *hearing* and *answering* of prayers, Prov. 16:1.—(*b*) *contradiction, refutation*, Job 32:3, 5.

(2) *purpose, intent*, whence the abbreviated מַעַן. Prov. 16:4; compare Arab. عنى to purpose.

מַעֲנָה f. (from the root עָנָה No. II. to labour hard), *a furrow*, Ps. 129:3 כתיב; 1 Sa. 14:14.

מַעֲנִית f. id. Ps. 129:3 קרי

מְעֹנָה f. *an abode*, see מְעוֹנָה.

מָעַץ an unused root; root معض *to be angry*, whence—

מַעַץ ("wrath") [*Maaz*], pr. n. m. 1 Ch. 2:27; compare אֲחִימַעַץ.

מַעֲצֵבָה f. (from the root עָצַב) *pain, affliction*, Isa. 50:11.

מַעֲצָד m. *an axe*, Isa. 44:12; Jer. 10:3. (Arab معضد id.). Root עָצַד.

מַעְצוֹר m. (from the root עָצַר) *restraint, hindrance*, 1 Sa. 14:6.

מַעְצָר m. (from the root עָצַר) *restraint*, Prov 25:28.

מַעֲקֶה m. (from the root עָקָה, Arab. عقا to hold back), *a parapet*, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

מַעֲקַשִּׁים m. pl. (from the root עָקַשׁ) *tortuous things, tortuous ways*, Isa. 42:16.

מַעַר m. for מַעֲרָה (from the root עָרָה)—(1) *nakedness, pudenda*, i. q. עֶרְוָה Nah. 3:5.

(2) *a naked space*, i.e. *void space*. 1 Ki. 7:36, כְּמַעַר אִישׁ "for the space of each one" (of the borders).

I. **מַעֲרָב** m. (from the root עָרַב No. I. 2) *articles of merchandize*, which are interchanged, bartered. Ezekiel 27:9, 27, עֹרְבֵי מַעֲרָבֵךְ "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "*a fair* or *market*." Thes.]

II. **מַעֲרָב** m. (from the root עָרַב No. II), *the West*,

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, *westward*, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מַעֲרָבָה f. i. q. מַעֲרָב No. II., *the West*, Isaiah 45:6.

מַעֲרֶה m. (from the root עָרָה), *a naked place*, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عَرْوَةٌ that which surrounds a city; prop. a naked tract around it.

מַעֲרוֹת pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عُرْوَةٌ a band of men.

מְעָרָה f. constr. מְעָרַת plur. מְעָרוֹת *a cave;* Arab. مَغَارَةٌ Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עוּר No. III. Josh. 13:4, some take as a pr. n. Vulg. *Maarah:* [E. V. *Mearah*].

מַעֲרִיץ m. (from the root עָרַץ part. Hiph.), *that which causes* reverential *fear*, Isa. 8:13.

מַעֲרָךְ m. (from the root עָרַךְ), *disposing, counsel.* Prov. 16:1, מַעַרְכֵי־לֵב "the counsels of the heart."

מַעֲרָכָה pl. מַעֲרָכוֹת f.—(1) *disposing, ranging in order.* נֵרוֹת הַמַּעֲרָכָה lamps ranged in order (of the holy candlestick), Exod. 39:37; specially—

(2) *a pile* of wood upon the altar, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

מַעֲרֶכֶת f.—(1) *a pile*, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence לֶחֶם הַמַּעֲרֶכֶת in the later books, i. q. in the older, לֶחֶם הַפָּנִים Neh. 10:34; also without לֶחֶם 2 Chr. 2:3; also מַעֲרֶכֶת לֶחֶם 2 Ch. 13:11. שֻׁלְחַן הַמַּעֲרֶכֶת the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] *a battle set in array*, an army, 1 Sam. 17:8.

מַעֲרֻמִּים m. plur. *nakednesses*, for concr. *the naked*, 2 Chron. 28:15; from the root עָרַם No. I.

מַעֲרָצָה f. *sudden terror*, hence *violence*, Isa. 10:33; from the root עָרַץ *to terrify.*

מַעֲרָת (i. q. מַעֲרֶה, מְעַר "a place naked of trees"), [*Maarath*], pr. n. of a place in the mountains of Judah, Josh. 15:59.

מַעֲשֶׂה m. constr. מַעֲשֵׂה, with suff. מַעֲשֵׂהוּ, plur מַעֲשִׂים Gen. 20:9, etc.; and suff. מַעֲשַׂי Ecc. 2:4, 11; a form which is also used with a singular sense (see מַרְאֶה and Hebrew Gramm. § 90, 9, note); Ps. 45:2, מַעֲשֶׂיךָ plur. Ps. 66:3; 92:6; sing., Ex 23:12; מַעֲשָׂיו plur., Ps. 103:22; sing., 1 Sam. 19:4; מַעֲשֵׂיכֶם plur., and sing., Gen. 47:3.

(1) noun of action of the verb עָשָׂה, *that which any one makes* or *does*, das Thun, Geschäft. Gen. 47:3, מַה־מַּעֲשֵׂיכֶם "what is your business?" 1 Chr. 23:28, מַעֲשֵׂה עֲבֹדַת בֵּית הָאֱלֹהִים (Verrichtung des Tempeldienstes) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מִמַּעֲשָׂיו from their business?" Eze. 46:1, יְמֵי הַמַּעֲשֶׂה "(six) days of business," work; opposed to the sabbath. Hence used of *the whole course of action*, almost i. q. דֶּרֶךְ. Ex. 23:24, לֹא תַעֲשֶׂה כְּמַעֲשֵׂיהֶם "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen אֶת־הַמַּעֲשֶׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (That)—(*a*) of God, Jud. 2:10; Ps. 86:8.—(*b*) of men (Handlung, That), chiefly in a bad sense. Gen. 44:15, מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עֲשִׂיתֶם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of *an evil deed.* 1 Sam. 20:19, בְּיוֹם מַעֲשֶׂה "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) *work*, which any one produces.—(*a*) of God. מַעֲשֵׂי יְדֵי יְיָ the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מַעֲשֵׂה יְהוָה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מַעֲשֵׂה יְדֵי יְיָ Isa. 5:12; 29:23. Psa. 28:5, *work of God*, specially used of the judgment of God against the wicked; compare פֹּעַל.—(*b*) of men. מַעֲשֵׂה יְדֵי אָדָם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מַעֲשֵׂה חֹשֵׁב work woven in many colours, damask, Ex. 26:1, 31; מַעֲשֵׂה רֶשֶׁת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, בְּמִרְקַחַת מַעֲשֶׂה with an artificial compound of spices. Once used of the *work* of a poet (ποίημα), Psalm 45:2.—Metaph. also of the *fruit* of anything. Isa. 32:17, מַעֲשֵׂה צְדָקָה שָׁלוֹם "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i.q. מְלָאכָה No. 2. Isa. 26:12, כָּל־מַעֲשֵׂינוּ "all our

goods." Specially used of fruits, corn, etc., Exod. 23:16; of cattle, 1 Sa. 25:2.

מַעֲשַׂי (contr. for מַעֲשֵׂיָה "work of Jehovah"), [*Maasiai*], pr. n. m. 1 Ch. 9:12.

מַעֲשֵׂיָה & מַעֲשֵׂיָהוּ ("work of Jehovah"), [*Maaseiah*], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

מַעֲשֵׂר m. const. st. מַעְשַׂר, with suff. מַעְשְׂרוֹ, plur. מַעַשְׂרוֹת (from the noun עֶשֶׂר, עָשָׂר), *tithes*, Gen. 14:20; Deu. 14:23, 28; 26:12. מַעְשַׂר הַמַּעֲשֵׂר "tithes of tithes," Neh. 10:39. שְׁנַת הַמַּעֲשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

מַעֲשַׁקּוֹת f. plur. (from the root עָשַׁק to oppress), *oppressions, forcible exactions*, Pro. 28:16.

מֹף pr. n. *Memphis*, a city of Egypt, Hos. 9:6; elsewhere called נֹף Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, ⲙⲉⲙϥⲓ; in Sahidic, ⲙⲉⲛϥⲉ, also ⲙⲉϩⲛⲟⲩϥⲓ, (in the Rosetta inscriptions, page 5, as commonly read *panoē*), from which forms the Hebrew name, as well as the Gr. Μέμφις, and the Arab. منف are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (De Iside et Osiride, p. 369), τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὅρμον ἀγαθῶν (compare ⲙⲉϩ full, and ⲛⲟⲩϥⲓ good) ἑρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος (compare ⲙϩⲁⲩ sepulchre, and ⲟⲩⲫⲓ = εὐεργέτης, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii Opuscc. edit. te Water, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, Commentatt. Herodot. § 11, page 105, seq.; Champollion, l'Egypte sous les Pharaons, i. page 363; my Comment. on Isa. loc. cit. [But see Thes. on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

מִפְגָּע m. (from the root פָּגַע), *violence, blow*; hence used of one on whom it is laid, Job 7:20.

מַפָּח m. (from the root נָפַח), Job 11:20, מַפַּח נֶפֶשׁ "breathing out of the soul" (compare נִפַּח נֶפֶשׁ Jer. 15:9, and Job 31:39).

מַפֻּחַ m. (from the root נָפַח), *the bellows* of a blacksmith, Jer. 6:29. ["Arab. مِنْفَاخٌ id."]

מְפִבֹשֶׁת & מְפִיבֹשֶׁת (contr. from מִפִּאֵי בֹשֶׁת according to Simonis, "exterminating the idol"), [*Mephibosheth*], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

מֻפִּים see שְׁפוּפָם.

מֵפִיץ m. (prop. part. Hiphil, of the root פּוּץ to break in pieces), *a hammer, mace, maul*, as a weapon, Pro. 25:18. Compare מַפֵּץ.

מַפָּל m. (from the root נָפַל to fall).—(1) *what falls off*; Am. 8:6, מַפַּל בַּר "what falls off from corn," husk. Hence—

(2) *something pendulous, loose*; (the Roman poets also used *cadere* of things which hung loosely: see Gronov. ad Stat. Sylv. 38); Job 41:15, מַפְּלֵי בְשָׂרוֹ "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (die Wammen).

מִפְלָאָה f. (from the root פָּלָא), only in pl. מִפְלָאוֹת *miracles*, Job 37:16, i. q. נִפְלָאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מִפְלְשֵׂי in the other hemistich.

מִפְלַגָּה f. (from the root פָּלַג), *a division, class*, 2 Ch. 35:12.

מַפָּלָה f. Isa. 17:1, and מַפֵּלָה Isa. 23:13; 25:2 (from the root נָפַל), *fallen buildings, ruins* ["Syr. ܡܦܘܠܬܐ"].

מִפְלָט m. (from the root פָּלַט), *escape*, Psalm 55:9.

מִפְלֶצֶת f. (from the root פָּלַץ), *an idol*, so called from its being an object of fear, 1 Ki. 15:13; comp. ܦܠܚܢܐ, an idol, from the root ܦܠܚ to fear.

מִפְלָשׂ m. (from the root פָּלַס=פָּלַשׂ Piel, to weigh, to balance), *balancing* (of clouds), Job 37:16.

מַפֶּלֶת f. (from the root נָפַל).—(1) *fall, ruin* of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) *what falls down*, Eze. 31:13 (of a fallen trunk).

(3) *a corpse*, like *cadaver*, a *cadendo*, and πτῶμα from πίπτω, Jud. 14:8.

מִפְעָל m. Pro. 8:22, and מִפְעָלָה f. (from the root פָּעַל), Ps. 46:9; 66:5; *a work* (of God).

מֵפַעַת see מֵיפַעַת.

מַפָּץ masc. (from the root נָפַץ), *a bruising, a breaking in pieces*, Eze. 9:2.

מַפֵּץ masc. (prop. part. Hiph. from the root נָפַץ to bruise, pound), *a hammer*, Jer. 51:20; comp. מֵפִיץ.

מִפְקָד m. (from the root פָּקַד).—(1) *numbering* (of people), 2 Sa. 24:9.

(2) *a commandment, mandate*, 2 Ch. 31:13.

(3) *an appointed place*, Eze. 43:21; שַׁעַר הַמִּפְקָד [*Miphkad*], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

מִפְרָץ m. (from the root פָּרַץ), *a port*, prop. a break of the shore, Jud. 5:17. (Arab. فُرْضَةٌ a recess of a river where water is drawn, also a station of ships.)

מַפְרֶקֶת f. (from the root פָּרַק), *the neck, vertebræ of the neck*, 1 Sa. 4:18; Chald. פְּרַק, פִּרְקָא id.; Syr. ܦܶܪܩܳܐ *vertebra*.

מִפְרָשׂ m. (from the root פָּרַשׂ).—(1) *spreading out, expansion*, Job 36:29.

(2) *sail* (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

מִפְשָׂעָה f. (from the root פָּשַׂע), *a step;* hence, *the part of the body where it divides towards the feet*, 1 Ch. 19:4; a more decent word for שֵׁתוֹת in the parallel place, 2 Sa. 10:4.

מַפְתֵּחַ m. (from the root פָּתַח), *a key*, Jud. 3:25; Isa. 22:22.

מִפְתָּח m. (from the root פָּתַח to open), *an opening;* Pro. 8:6, "the opening of my lips," what my lips utter.

מִפְתָּן m. (from the root פָּתַן), *a threshold*, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

מֵץ see מוּץ.

מָצָא 1 pers. מָצָאתִי, and מָצָתִי Nu. 11:11; fut. יִמְצָא, imp. מְצָא, inf. מְצֹא with suffix מְצֹאִי, מְצֹאֲכֶם (for מְצֹאֲכֶם), Gen. 32:20; part. מֹצֵא once מֹצֵא (in the manner of verbs לה); Eccles. 7:26; fem. מֹצֵאת, מֹצֵאת 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by עַד Job 11:7 (Ch. and Syr. מְטָא, ܡܛܳܐ id., Æth. መጽአ: to come), hence *to obtain, to acquire, to receive*, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundredfold. 2 Sa. 20:6, פֶּן מָצָא לוֹ עָרִים בְּצֻרוֹת "lest he get (take) fenced cities;" Eze. 3:1. So *to obtain* knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35; 18:22; favour (see חֵן); riches, Hos. 12:9; rest, Ru 1:9; a vision from God (מֵיְהוָה), Lam. 2:9; a sepulchre, i. e. death longed for, Job 3:22; also in a bad sense *to meet with* calamity, i. e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i. q. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, אֵין בְּשׂרָה מֹצֵאת "there are no tidings that will gain (any thing)," i. e. this message is unacceptable, it will bring no reward to him who carries it.

(2) *to find* any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. εὑρίσκω, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, לֹא מָצָאתִי בוֹ מְאוּמָה "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדֶךָ "do what thy hand findeth," (was dir vor die Hand kommt), i. e. what may seem good to thee, do as thou wilt (nach deinem Befinden); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחֲךָ עֲשֵׂה "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, *to find out by thinking*, Ecc. 3:11; 7:27; 8:17; e. g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. *to wish to find, to seek*, 1 Sam. 20:21, לֵךְ מְצָא אֶת־הַחִצִּים "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) *to reach* any one, i. e. *to happen to, to befall* any one, with an acc. of person (compare בּוֹא with acc. No. 2, letter *d*), Ex. 18:8, "all the travail אֲשֶׁר מְצָאָתַם בַּדֶּרֶךְ which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare εὑρίσκω τινά, Tob. 12:7. Specially observe the phrase יָדִי מָצְאָה פ׳ my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by לְ of person, Isa. 10:10; Ps. 21:9.

(4) *to suffice* for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. hinreichen, hinlangen, hinlänglich seyn, and Gr. ἱκνούμενος, ἱκανός, sufficient, from ἱκνέομαι).

NIPHAL נִמְצָא.—(1) pass. of Kal No. 1, *to be acquired by any one*, followed by לְ, Deut. 21:17, כֹּל אֲשֶׁר־יִמָּצֵא לוֹ "all things which he possesses;" Josh. 17:16; Jer. 15:16, נִמְצְאוּ דְבָרֶיךָ "thy words are received" sc. by me, i. e. brought to me; Job 28:12, "wisdom, מֵאַיִן תִּמָּצֵא whence shall (it) be acquired?"

(2) pass. of Kal No. 2, *to be found*, Gen. 44·

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(*a*) *to be, to be present, to exist* in any place (sich befinden, befindlich seyn), 1 Ch. 29:17, עַמְּךָ הַנִּמְצְאוּ פֹה "thy people, who are here present;" 2 Ch. 34:32, כָּל־הַנִּמְצָא בִירוּשָׁלָםִ; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם "all the money which was in Egypt." Also, *to be present* (opp. to absent), Gen. 19:15, שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת "thy two daughters who are present;" compare verse 14; Ezr. 8:25.—(*b*) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרַשׁ), 1 Ch. 28:9, אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ "if thou seekest him, he will be found of thee."

Hiphil הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בְּיַד *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. to give to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, to present, to offer, followed by אֶל Lev. 9:12, 13, 18.

מַצָּב constr. מַצַּב m. (from the root נָצַב), *a station.*—(*a*) a place where anything stands, Jos. 4:3, 9.—(*b*) i. q. *the post* or *office* assigned to any one (Posten), Isa. 22:19.—(*c*) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מֻצָּב m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מַצָּבָה 1 Sa. 14:12, and—

מִצָּבָה i. q. masc. מַצָּב letter *c*, and מֻצָּב, Zec. 9:8.

מַצֵּבָה f. const. מַצֶּבֶת (from the root נָצַב) something set upright, specially—(*a*) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(*b*) *a statue*, the image of an idol, e. g. מַצֶּבֶת הַבַּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מְצֹבָיָה [*Mesobaite*], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מַצֶּבֶת f.—(1) i. q. מַצֵּבָה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מְצָד pl. מְצָדוֹת with Kametz impure (from the root צוּד to hunt, to lie in wait, like מְעָרָה from the root עוּר), pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain, difficult of access (Arab. مصاد, which some incorrectly refer to the root مصد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוֹדָה, מָצוֹר.

(2) *a fortress, a mountain castle.* 1 Chr. 11:7, וַיֵּשֶׁב דָּוִיד בַּמְּצָד "David dwelt in the fortress (of Zion)." Jer. 48:41; 51:30.

מָצָה—(1) pr. i. q. מָזָה, מָצַץ TO SUCK, hence *to suck out, to drink out.* Isaiah 51:17, "thou hast drunk out the inebriating cup, thou hast sucked it out;" i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. ܡܨܝܐ a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

Niphal—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מַצָּה f. pr. *what is sweet* (from the root מָצַץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חָמֵץ). חַלַּת מַצָּה an unleavened cake, Lev. 8:26; pl. חַלּוֹת מַצּוֹת Nu. 6:15 (compare as to the double plural, under יוֹבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מַצּוֹת unleavened bread. Ex. 12:15, 18. חַג הַמַּצּוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מַצָּה fem. (from the root נָצָה I) *strife, contention*, Pro. 13:10; 17:19.

מֹצָה (perhaps for מוֹצָא "fountain"), [*Mozah*], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְהָלָה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מָצוֹד (from the root צוּד) m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מְצָד *fortress, defence*, Ecc. 9:14, where two MSS. read מצורים, which is also more suitable to the passage.

מְצוֹד (from the root צוּד) m. *the net* of a hunter, Job 19:6.

מְצוֹדָה (from the root צוּד) i. q. masc. מָצוֹד—

(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מְצוּדָה f. id.—(1) *capture, prey*, Eze. 13:21.

(2) *a net*, Eze. 12:13.

(3) i. q. מְצָד, מְצוֹדָה *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and *a mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 18:3; 31:4; 71:3; 91:2.

מִצְוָה f. (from the root צָוָה) pl. מִצְוֹת *a command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. מְנָת הַלְוִיִּם what was due to the Levites, Neh. 13:5; comp. מִשְׁפָּט.

מְצוֹלָה Ex. 15:5; Neh. 9:11; and—

מְצוּלָה f. i. q. צוּלָה, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root צוּל, which see).

מָצוֹק m. (from the root צוּק), *distress*, Ps. 119:143; Jer. 19:9.

מָצוּק m. *a column*, from the root צוּק i. q. יָצַק in Hiphil הִצִּיק to set up. Well explained by Kimchi, מַעֲמָד, עַמּוּד. 1 Sam. 2:8, מְצֻקֵי אֶרֶץ "the columns of the earth," i. q. עַמּוּדֵי אֶרֶץ. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one הַשֵּׁן מָצוּק מִצָּפוֹן מוּל מִ (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use צוּק for a lofty and steep mountain. The word which some have compared, طاق a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

מְצוּקָה f. (from the root צוּק), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מָצוֹר** m. with suff. מְצוֹרֶךָ Eze. 4:8 (from the root צוּר).—(*a*) *distress*, Deut. 28:53, seq.—(*b*) *siege*, Eze. 4:2, 7. בּוֹא בְּמָצוֹר to be besieged (of a city), 2 Ki. 24:10; 25:2.—(*c*) *a mound*, raised by besiegers, Deut. 20:20; Mic. 4:14.—(*d*) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often עִיר מָצוֹר a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מָצוֹר** pr. n. of *Egypt*, apparently of *lower* Egypt, יְאֹרֵי מָצוֹר the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. مِصْر, as if it were the sing. of the noun מִצְרַיִם twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian ⲙⲉⲧⲟⲩⲣⲟ, *kingdom*. Thes.].

מְצוּרָה f. (from the root צוּר).—(1) *a mound* cast up by besiegers, Isa. 29:3.

(2) *a bulwark, a fortified city*, 2 Ch. 11:11; more often עָרֵי מְצוּרָה 2 Ch. 14:5; עָרֵי מְצֻרוֹת 2 Ch. 11:10.

מַצּוּת f., i. q. מַצָּה No. II. (from the root נָצָה), *strife, contention*, Isa. 41:12. אַנְשֵׁי מַצֻּתֶךָ "thy enemies."

מָצַח an unused root, perhaps *to shine*, i. q. نصح and نصح, compare صبح to be cheerful, and transp. صحس to shine. Hence—

מֵצַח m. (it is not proved from Isa. 48:4, to be also f.), with suff. מִצְחִי *forehead*, 1 Sa. 17:49. מֵצַח אִשָּׁה זוֹנָה "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7, חִזְקֵי מֵצַח "of an impudent forehead;" verses 8, 9; Isa. 48:4, מִצְחֲךָ נְחוּשָׁה "thy forehead (is) brass," i. e. a brazen forehead.

מִצְחָה f. *a greave*, as if the front of the leg, 1 Sa. 17:6.

מְצִלָּה pl. מְצִלּוֹת f. (from the root צָלַל No. I.), *a bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see מְצִלְתַּיִם.

מְצֻלָּה f. (from the root צָלַל No. II.), *a shady place*, Zec. 1:8.

מְצֶלֶת only in dual מְצִלְתַּיִם, from the root צָלַל No. I., a pair of *cymbals* (Gr. also in dual κυμβάλω, -οιν), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see צֶלְצְלִים.

מִצְנֶפֶת f. (from the root צָנַף to wind round), the *tiara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

מַצָּע masc. (from the root יָצַע) *a couch, a bed*, so called from being spread out, Isa. 28:20.

מִצְעָד m. (from the root צָעַד) *a step, a going*, Ps. 37:23; Prov. 20:24; בְּמִצְעָדָיו in his footsteps, i. e. in his company, Dan. 11:43; compare בְּרַגְלָיו Jud. 4:10.

מִצְעָרָה f. *something smallish, little*, pr. that which is a little removed from small, con[...]

of צְעִירָה and מִן; compare מִן No. 3, letter c. Daniel 8:9; see Lehrg. § 123.

מִצְעָר m. (from the root צָעַר)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מִצְעַר אֲנָשִׁים "a few men;" of a short time, Isaiah 63:18, לְמִצְעָר "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מִצְפֶּה masc. (from the root צָפָה)—(1) *a watchtower*, Isa. 21:8; also *a lofty place*, whence one can see far and wide, whether there be a watchtower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places —(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:29; see מִצְפָּה No. 1.—(d) of the Benjamites, Josh. 18:26; see מִצְפָּה No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מִצְפָּה ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מִצְפֵּה־גִלְעָד. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מִצְפָּה (Josh. 18:26).

מִצְפֻּנִים m. pl. (from the root צָפַן) *hidden places*, Obad. 6.

מָצַץ—(1) TO SUCK, TO SUCK OUT, i.q. מָצָה and מָזָה. Arab. مص and Chald. מְצַץ id.; all of which imitate the sound like the Gr. μύζω, μυζάω, μάζος. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare יָנַק verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence מַצָּה sweet, i. e. unfermented bread; compare מָתַק which also has both of these significations.

["מֻצֶּקֶת fem. *casting, pouring*, with aff., 2 Ch. 4:3."]

מָצַר an unused root, which appears to have had the same meaning as the kindred אָצַר, נָצַר *to shut in, to restrain*, hence Arab. مصر border, limit; and Hebr. מָצוֹר No. II, מִצְרַיִם.

מֵצַר m. (from the root צָרַר, like מֵסַב from the root סָבַב) *distresses*, Ps. 118:5; pl. מְצָרִים, מְצָרֵי Lam. 1:3; Ps. 116:3.

מִצְרַיִם pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, אֶרֶץ מִצְרַיִם the land of Egypt, fem., Gen. 45:20; 47:6, 13; also *the Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:15, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מָצוֹר (which see), *lower Egypt*; both this and the upper, (called by its particular name פַּתְרוֹס), seem to have been denoted by zeugma, by the dual מִצְרַיִם; like *the two* Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מִצְרַיִם is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from *Mizraim* a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language ܡܨܪܝܢ). The Gent. noun is מִצְרִי Gen. 39:1; f. ־ִית 16:1; plur. m. מִצְרִים Gen. 12:12, 14; f. ־ִיּוֹת Ex. 1:19.

מַצְרֵף m. (from the root צָרַף) *a fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

מַק m. (from the root מָקַק, compare Psalm 38:6), *putridity*. Isa. 3:24, תַּחַת בֹּשֶׂם מַק יִהְיֶה "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מַקָּבָה f. (from the root נָקַב, see Hab. 3:14), *a hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מַקָּבִי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of *Martel*, by Charles the celebrated general of the Franks.)

מַקֶּבֶת f.—(1) i.q. מַקָּבָה Jud. 4:21.
(2) *a stone quarry*, Isa. 51:1.

מַקֵּדָה (prob. "of place of shepherds" נֹקְדִים), [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.

מִקְדָּשׁ m. (from the root קָדַשׁ), with Dag. euph. מִקְּדָשׁ Ex. 15:17, with suff. מִקְדָּשׁוֹ, once (unusually) מִקְּדָשׁ Num. 18:29.

(1) *a holy thing, something consecrated*, Num. loc. cit.

(2) *a sanctuary, a holy place;* specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, מְקוֹם מִקְדַּשׁ יְיָ Isaiah 60:13; מְכוֹן מִקְדָּשׁ יְיָ Daniel 8:11. מִקְדַּשׁ מֶלֶךְ a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. מִקְדְּשֵׁי בֵּית יְיָ Jer. 51:51, the sanctuaries, the holy places of the temple; מִקְדְּשֵׁי אֵל Ps. 73:17 id.; but מִקְדְּשֵׁי יִשְׂרָאֵל are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:28).

מַקְהֵלִים plur. m., Ps. 26:12; and—

מַקְהֵלוֹת plur. f. (from the root קָהַל), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Makheloth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

מִקְוֶה (from the root קָוָה), [once מִקְוֵה, once מִקְוֵא ב׳].

(1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root קָוָה Niph. to be gathered together).—(*a*) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(*b*) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2), וּמִקְוֵה סֹחֲרֵי הַמֶּלֶךְ יִקְחוּ מִקְוֵה בִּמְחִיר "and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price." There is a play of words in the double use of the word מִקְוֵה as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

מִקְוָה f. (from the root קָוָה Niph. to be gathered together), *a place in which* water *flows together*, Isa. 22:11.

מָקוֹם pl. מְקוֹמוֹת m. (but fem. however, Job 20:9; Gen. 18:24); from the root קוּם No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) ["Arab. مَقَام, Æth. ምቅዋም: id. Phœn. מקם a place, a town"], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one* is his *abode, habitation*, Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18, אַל־יְהִי מָקוֹם לְזַעֲקָתִי "let there be no place (or abiding) to my outcry;" let it never delay, but let my cry come without tarrying to God. Followed by relat. אֲשֶׁר it is often put in const. st. מְקוֹם אֲשֶׁר (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand מָקוֹם אֲשֶׁר Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before זֶה relative, Ps. 104:8; and with the relative omitted, Job 18:21, מְקוֹם (אֲשֶׁר) לֹא יָדַע אֵל "the habitation (of a man who) knows not God."—Sometimes מְקוֹם אֲשֶׁר *in which place*, put periphrastically for *where* (elsewhere בַּאֲשֶׁר, אֲשֶׁר), Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. ܐܬܪ ܕ. Adv. for *in the place*, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. مكان, Syr. ܕܘܟܐ a place, and adv. *loco*).

(2) *a town, a village* (Germ. Ortschaft). מְקוֹם שְׁכֶם the town of Shechem, Gen. 12:6; 18:24.

מָקוֹר m. (from the root קוּר), *a fountain*. מְקוֹר חַיִּים the fountain of life, of welfare, Ps. 36:10. מְקוֹר דָּמִים the fountain of blood, per euphem. de pudendis mulieris, Lev. 12:7; 20:18; also without דָּמִים Lev. 20:18. Figuratively, Ps. 68:27, מִמְּקוֹר יִשְׂרָאֵל "(ye) of the fountain of Israel," i.e. descendants of Israel; compare מֵי Isa. 48:1.

מִקָּח m. (from the root לָקַח), *receiving, taking*, 2 Ch. 19:7.

מַקָּחוֹת pl. f. *price, wages*, Neh. 10:32; (from the root לָקַח to take, to buy, verse 31; compare Talm. מקח buying).

מִקְטָר m. (from the root קָטַר), *incense*, Ex. 30:1.

מִקְטֶרֶת f. (from the root קָטַר), *a censer*, 2 Chr. 26:19; Eze. 8:11.

מָקַל an unused root, which had, I suppose, the same meaning as Æth. በቈለ: *baqwala*, and በቊለ: *baqûla*, to germinate, to sprout (ב and מ being interchanged); whence በቍል: sprout, scion, twig; whence there is the secondary verb ተበቀለ: *tabakkala*, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

separated by Ludolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock *βάω*, pr. Gehstock; compare *βακτήριον*. Hence—

מַקֵּל const. state מַקַּל Jer. 1:11, and מַקַּל Genesis 30:37; plur. מַקְלוֹת *a rod*, *staff*, prop. twig, sucker (compare חֹטֶר), Gen. loc. cit. seqq.; 1 Sa. 17:43, etc. מַקַּל יָד used of a spear, Eze. 39:9. (Chald. מקל יד *spiculum*, Castell.) Ῥαβδομαντεία is mentioned, Hos. 4:12.

מִקְלוֹת (perhaps for מַקְלוֹת "staves," "lots"), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

מִקְלָט m. *asylum*, *place of refuge*, from the root קָלַט No. 2; עִיר מִקְלָט Josh. 22:13, seq.; pl. עָרֵי מִקְלָט cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

מִקְלַעַת f. (from the root קָלַע No. 2), *sculpture*, 1 Ki. 6:18; plur. מִקְלָעוֹת, const. מִקְלְעוֹת ib. 6:29, 32; 7:31 (Æthiop. transp. መስቀል: sculpture, figure.)

מִקְנֶה m. [as *cattle*, construed with a fem. verb, Ex. 34:19. App.], (from the root קָנָה to possess, to buy), const. מִקְנֵה; with suff. מִקְנִי, מִקְנְךָ, מִקְנֵהוּ, מִקְנֵנוּ; also with suffixes which appear to be plurals (but see under מַרְאֶה, מַעֲשֶׂה), מִקְנֶי Num. 20:19; מִקְנֶיךָ Isaiah 30:23; and every where מִקְנֵיכֶם Gen. 47:16; Josh. 1:14; מִקְנֵכֶם Deut. 3:19, and מִקְנֵיהֶם Gen. 34:23; 36:7; 46:6 (never מִקְנָם, מִקְנְכֶם).

(1) prop. *possession*, *wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek *κτῆνος* cattle, prop. i. q. *κτῆμα* possession, *ὄϊς*, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic مال, Syriac ܢܟܣܐ *wealth* and *sheep;* also the Germ. das Gut, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (צֹאן וּבָקָר), beasts of burden being excepted; Genesis 26:14, מִקְנֵה צֹאן וּמִקְנֵה בָקָר; Genesis 47:17, "and Joseph gave them food בַּסּוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר וּבַחֲמֹרִים". Asses and camels are more rarely comprehended in this word, Job 1:3; אַנְשֵׁי מִקְנֶה men who look after cattle, Gen. 46:32, 34; אֶרֶץ מִקְנֶה land fit for feeding cattle, Nu. 32:1, 4.

(2) *purchase, buying, something bought*, Gen. 49:32.

מִקְנָה f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying*, סֵפֶר הַמִּקְנָה the deed of a purchase, Jer. 32:11, seq.; also *a thing bought*, מִקְנַת כֶּסֶף used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price* of purchase, purchase money, Levit 25:16, 51.

מִקְנֵיָהוּ ("possession of Jehovah"), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

מִקְסָם m. (from the root קָסַם), *divination*, Eze. 12:24; 13:7.

מָקַץ ("end," from the root קָצַץ, of the form מָסַךְ), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9.

מִקְצוֹעַ pl. ־ִים and ־וֹת m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root קָצַע to cut off.

מַקְצוּעָה f. *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa 44:13. Targ. אִזְמֵל *culter*. Root קָצַע.

מִקְצָת a doubtful noun, which apparently ought to be excluded from lexicons altogether. מִקְצָת, wherever it occurs, appears to be for מִקְּצָת, from קָצָת, which see.

מָקַק not used in Kal, TO MELT, TO PINE AWAY, like the cogn. מָכַךְ, מוּג, מוּק, which see. In western stocks to this there appear to answer *maceo*, *macer*.

NIPHAL נָמַק.—(1) *to melt*, Isa. 34:4, נָמַקּוּ כָּל צְבָא הַשָּׁמַיִם "all the stars of heaven shall melt," i. e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitringa. [Most will regard this explanation as *very strange*.] Hence *to flow*, *to run*, Ps. 38:6, נָמַקּוּ חַבּוּרֹתָי "my tumours run with corrupt matter."

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHIL הָמֵק causat. *to cause to pine away*, Zec. 14:12.

Derivative, מַק.

מִקְרָא m. (from the root קָרָא).—(1) *a calling together*, *convocation*, pr. Aram. inf. of the root קָרָא, Num. 10:2, לְמִקְרָא הָעֵדָה "to call together an assembly." Hence—(*a*) *an assembly* called together, a sacred *convocation* called together, *πανήγυρις*, Isa. 1:13. Often מִקְרָא קֹדֶשׁ Lev. 23:2, seq.; Num. 28:18, 25.—(*b*) *a place* of holy *convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation*, *reading*, Neh. 8:8, "they listened to the reading."

מִקְרֶה m. (from the root קָרָה).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.

(2) *a lot*, which happens to any one, Ecc. 2:14, מִקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

מְקָרֶה m. pr. part. Piel, from the root קָרָה; *boarding, floor*, Ecc. 10:18.

מְקֵרָה f. (from the root קָרַר), *refreshing, cooling*, Jud. 3:20, 24.

מִקְשֶׁה m. propr. *turned work*, or something rounded, from the root קָשָׁה No. II., i. q. fem. מִקְשָׁה. Isa. 3:24, מַעֲשֶׂה מִקְשֶׁה "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מִקְשָׁה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, מִקְשָׁה תַּעֲשֶׂה אֹתָם "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand מִקְשָׁה of *solid* gold, from the root קָשָׁה to be heavy, hard.

II. **מִקְשָׁה** for מִקְשָׁאָה, Arab. مقثاة f. denom. from קִשֻּׁא a cucumber; *a field set with cucumbers*, Isa. 1:8.

מַר m. (from the root מָרַר).—(1) subst. *a drop*, so called from flowing down (see מָרַר No. 1), Isa. 40:15.

(2) adj. f. מָרָה *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (scharf), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(*a*) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. מַר נֶפֶשׁ adj. sad of soul, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(*b*) *bitter*, of a cry or weeping, Germ. bitterlich. צְעָקָה גְדוֹלָה וּמָרָה "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, מִסְפֵּד מַר "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. מַר Isa. 33:7, and מָרָה Eze. 27:30, *bitterly*.—(*c*) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. مرير (whence it is at the same time manifest how עַז strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; מַר נֶפֶשׁ id. Jud. 18:25; 2 Sam. 17:8.—(*d*) destructive, pernicious, Psa. 64:4; Jer. 2:19. מֵי הַמָּרִים bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מֹר, fully מוֹר Cant. 4:6; 5:5, seq. Makk. מָר (Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root מָרַר No. 1), Arab. مر, Gr. μύῤῥα (as if from the fem. form מָרָה), σμύρνα; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psa. 45:9; Prov. 7:17; Cant. 3:6; 4:14. מֹר עֹבֵר Cant. 5:5, and מָר דְּרוֹר Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, σμύρνα στακτή. צְרוֹר הַמֹּר a little bag filled with myrrh, for the sake of the sweet smell (like בָּתֵּי נֶפֶשׁ Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מָרָא** i. q. מָרָה, مرى—(1) TO LASH a horse with a whip to quicken its speed (streichen, anpeitschen), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. מֹרְאָה i. q. מוֹרָה rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, כָּעֵת בַּמָּרוֹם תַּמְרִיא "now she lashes up herself on high." Compare שׁוֹט and שׁוּט. The ancient versions, "*lifts up herself, rises*," as if מָרָא were with the letters transposed, i. q. רוּם = רָאַם.

II. **מָרָא** or **מָרֵא** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. مرأ and مرى *bene profecit s. bene cessit cibus*, مرؤ to be strong (pr. fat), to be manly, whence مرء Ch. מָרֵא a man. Hence מְרִיא fat, מֻרְאָה the crop of a bird, and pr. n. מַמְרֵא. Very nearly kindred is בָּרָא Hiph. to fatten, בָּרִיא fat, which are referred above, page CXXXVIII, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that בָּרָא, מָרָא would nearly approach מָלֵא, which see. To this answers the Sanscrit *prî, pri*, to fill, to nourish, to sustain.

מָרָא pr. n. f. (i. q. מָרָה "sad"), [*Mara*], Ruth 1:20.

מְרָא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23. Syr. ܡܳܪܳܐ, Arab. مرء id. pr. man, from the root מָרָא No. II.

מְראֹדַךְ see מְרֹדַךְ.

מְראֹדַךְ בַּלְאֲדָן ("Merodach (i. e. Mars) is god, the lord;" according to Bohlen, i. q. Pers. مردک بلادان "a praisedman", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called בְּראֹדַךְ בַּלְאֲדָן which see; *m* being changed into *b*.

מַרְאֶה const. מַרְאֵה with suff. מַרְאֵךְ Cant. 2:14; מַרְאֵהוּ Lev. 13:34; מַרְאֶהָ Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see מַעֲשֶׂה, מִקְנֶה and Gramm. § 90, 9), like מַרְאַיִךְ Cant. 2:14; מַרְאָיו Job 41:1; and מַרְאֵיהֶן, מַרְאֵיהֶם (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. מַרְאֵי Eccles. 11:9 (קרי כתיב מַרְאֵה) m. (from the root רָאָה).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. مرآة]; Lev. 13:12, לְכָל־מַרְאֵה עֵינֵי הַכֹּהֵן "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34, מַרְאֵה עֵינֶיךָ "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, יְפַת מַרְאֶה Gen. 12:11; טוֹבַת מַרְאֶה Gen. 24:16; 26:7, fair of form; and with לְ prefixed, נֶחְמָד לְמַרְאֶה beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything*, is *what is like such a thing*; comp. דְּמוּת No. 3. Dan. 10:18, וַיִּגַּע־בִּי כְּמַרְאֵה אָדָם "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, דְּמוּת כְּמַרְאֵה.

מַרְאָה f. of the preceding.—(1) *vision*, i. q. חָזוֹן Dan. 10:7, 8, 16. מַרְאֹת הַלַּיְלָה visions of the night, Gen. 46:2. מַרְאוֹת אֱלֹהִים visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. مرآة id.) compare רְאִי.

מֻרְאָה f. (from the root מָרָא No. II.), *the crop* of a bird, Levit. 1:16. (Arab. مرى id.)

מָרֵאשָׁה Josh. 15:44, and **מָרֵשָׁה** 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. מַרְאֲשָׁה "that which is at the head"), [*Mareshah*], pr. n. of a fortified town in the plain country of Judah; Gr. Μαρισά. 2 Mac. 12:35; Μαρησά, Jos. Antt. viii. 10, § 1; Μάρισσα xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

מְרַאֲשׁוֹת pl. f. (denom. from רֹאשׁ), pr. that which is *at* any one's *head*, opp. to מַרְגְּלוֹת that which is at the feet. It becomes a prep. *at the head of* any one, with suff. מְרַאֲשֹׁתָיו at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, מְרַאֲשֹׁתֵי שָׁאוּל "at the head of Saul," perhaps for מִמְּרַאֲשֹׁתֵי Mem being omitted (unless the true reading be מְרַאֲשׁוֹתָי), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מַרְאֲשׁוֹת id. with suffix מַרְאֲשֹׁתֵיכֶם, Jer. 13:18, יָרַד מַרְאֲשֹׁתֵיכֶם עֲטֶרֶת תִּפְאַרְתְּכֶם "there shall descend your heads (i. e. from your heads) the crown of your honour." יָרַד is here followed by an accus. of the thing from which anything descends, like יָצָא, עָלָה. But there is nothing to hinder from reading מְרַאֲשֹׁתֵיכֶם, like 1 Sa. 26:12.

מֵרַב ("multiplication," from the root רָבַב, of the form מֵסַב), [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מַרְבַדִּים plur. *coverings*, cushions *spread out*. Pro. 7:16; 31:22; from the root רָבַד.

מַרְבָּה f. (from the root רָבָה), *amplitude, fulness*, as a concr. *full*, Eze. 23:32.

מַרְבֶּה m. (from the root רָבָה)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided מַרְבֶּה in great plenty."

מַרְבִּית f. (from the root רָבָה)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny*, increase of a family, 1 Sa. 2:33.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. τόκος, from τίκτω; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fetus*, *fecundus*; see Gellius, xvi. 13). Arab. ربا interest [illegible] interest.

מַרְבֵּץ const. st. מַרְבַּץ Eze. 25:5 (see Lehrg. page 578), m. (from the root רָבַץ), *a couching place* (of cattle), Zeph. 2:15.

מַרְבֵּק m. *a stable* or *stall*, in which cattle are *tied up*, from the root רָבַק, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

מָרַג an unused root, which seems to have signified the same as נָרַג, Arab. quadril. نيرج, as far as may be gathered from the derivatives.

(1) *to roll rapidly;* whence מוֹרַג a threshing wain, (unless perhaps מרג in this noun is i. q. מָרַק, מָרַח to rub, to rub in pieces).

(2) *to speak rapidly*, used of babblers, tale-bearers; whence نيرج, נִרְגָּן tale-bearer.

מַרְגּוֹעַ m. (from the root רָגַע), *rest, a place of rest*, Jer. 6:16.

מַרְגְּלוֹת pl. f. (denom. from רֶגֶל), what is *at* any one's *feet;* opp. to מְרַאֲשׁוֹת which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. *at* any one's *feet*, Ru. 3:8.

מַרְגֵּמָה f. *a heap of stones*, from the root רָגַם; Arab. رجم to heap up stones. Pro. 26:8, כִּצְרוֹר אֶבֶן בְּמַרְגֵּמָה "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Edelsteine auf den Rabenstein würfe.—LXX. translate מ׳ *a sling* (from the root רָגַם to cast stones): ὅς ἀποδεσμεύει λίθον ἐν σφενδόνῃ.

מַרְגֵּעָה fem. (from the root רָגַע), *rest*, a tranquil habitation, Isa. 28:12.

מָרַד fut. יִמְרֹד TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by בְּ 2 Ki. 18:7, 20; 24:1, 20; and עַל of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מָרָה), Josh. 22:16; Job 24:13 (see below). מָרַד בַּיהוָֹה to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. מֹרְדֵי־אוֹר those who oppose the light, the enemies of light, Job 24:13. (Syriac ܡܪܕ id. Arabic to be obstinate, contumacious. Kindred is מָרָה.)

The derivatives immediately follow, except the pr. n. נִמְרוֹד.

מְרַד Chald. i. q. Hebr. Ezr. 4:19.

מֶרֶד m.—(1) *rebellion, defection*, Josh. 22:22.
(2) [*Mered*], pr. n. 1 Ch. 4:17, 18.

מָרָד Chald. adj. *rebellious*, f. מָרָדָא emphat. st מָרָדְתָּא Ezr. 4:12, 15.

מַרְדּוּת *contumacy*, 1 Sa. 20:30.

מְרֹדַךְ Jer. 50:2, pr. n. of an idol of the Babylonians, prob. *the planet Mars*, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs and Nasoreans, مريخ, ܡܢܝܚ, appears to have sprung from this, (*Mirrikh* from *Mirdich*), and the etymology of this itself—(*Merodach* from the stock *Mord*, *Mort*, signifying both *death* and *slaughter*, see page CCCCLX, B, and the formative syllable *ach*, *och*, very frequent in Assyrian and Chaldee words, comp. נִסְרֹךְ, אַרְיוֹךְ, גִּנְזַךְ) suits very well the god of slaughter and war. So too *Mars*, *Mavors*, and *mors* appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as *Mesessimordachus*, *Sisimordachus*, אֱוִיל מְרֹדַךְ (which see).

מָרְדֳּכַי (Persic مردكى "little man," or "worshipper of Mars," from מְרֹדַךְ [*Mordecai*], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. Μαρδοχαῖος, [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

מֻרְדָּף masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root רָדַף, subst. *persecution*. But I fully agree with Döderlein, that for מרדף we should read מִרְדַּת (dominion) from the root רָדָה. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

מָרָה—(1) pr. i. q. Arab. مرى TO STROKE, TO STRIPE (German streichen, streifen); specially *to lash* with a whip (compare the kindred מָרָא), to pass a razor over the skin, whence מוֹרָה a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are מָרַח, מָרַק to rub, to rub over, bestreichen, reiben, einreiben. Hence—

(2) *to be contumacious, rebellious*, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against,

striking and contending with both hands. (Arabic مرى to refuse what is owed, Conj. III. to contend in disputing.) Constr with בְּ of the person resisted, Ps. 5:11; Hos. 14:1; and with an acc. (prop. *to repulse* any one), Jer. 4:17; Psalm 105:28; especially in the phrase, מָרָה אֶת־פִּי יְהוָֹה to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

Hiphil הִמְרָה fut. apoc. וַתֶּמֶר (Ezek. 5:6), i. q. Kal No. 2, *to resist, to oppose.* Job 17:2, בְּהַמְּרוֹתָם תָּלֶן עֵינִי prop. "my eye rests upon their resistance," i.e. I see or experience nothing but their provocation; also *to be refractory, contumacious,* Psalm 106:7. Constr.—(*a*) followed by an acc. (as in Kal), Ps. 78:17, 40,56; often in the phrase, הִמְרָה אֶת־פִּי יְהוָֹה as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, הִמְרָה אֶת רוּחַ יְיָ Psalm 106:33; and עֵינֵי יְיָ (as if, to offend the eyes of Jehovah) Isaiah 3:8.—(*b*) followed by בְּ (against) Psa. 106:43; Ezek. 20:8.—(*c*) followed by עִם Deut. 9:7, 24; prop. to contend *with* any one.

Derivative nouns, מְרִי, מוֹרֶה and pr. n. יִמְרָה, מָרָה No. I, מְרָיָה, מְרָיוֹת, מְרָיִם.

Note. In two occurrences of the root מָרָה the signification appears to be borrowed from the kindred root מָרַר 'to be bitter.' One is 2 Kings 14:26, עֳנִי יִשְׂרָאֵל מֹרֶה מְאֹד "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse,* i. e. obstinate, *affliction,* nor do I see how from the notion of the root מָרָה we can with Schultens obtain the notion of *severe* affliction. The other instance is מְרִי Job 23:2, which see. On the other hand מָרַר has adopted the signification of the verb מָרָה Ex. 23:21.

I. **מָרָה** f. dual מְרָתַיִם (from the root מָרָה) *repeated rebellion* [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. **מָרָה** ("bitterness," from the root מָרַר) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see Travels in Syria, p. 777, seqq.); the same as is now called بير هواره *Bîr Hawârah,* not *the fountains of Moses* (عيون موسى), as thought by Pococke and Niebuhr.

מֹרָה (read *morra*) f. (from the root מָרַר) *sadness, grief,* Prov. 14:10.

מֹרָה f. id. Genesis 26:35, מֹרַת רוּחַ "sadness of spirit."

מָרוּד m. (from the root רוּד No. 2) Lam. 3:19; pl. מְרוּדִים Lam. 1:7, *persecution* of any one. Concr. "one troubled with persecutions," Isa. 58:7.

מֵרוֹז (prob. for מְאֵרוֹז, مأرز refuge, from the root אָרַז, أرز to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

מָרוֹחַ m. *one bruised, crushed,* from the root מָרַח. Leviticus 21:20, מְרוֹחַ אָשֶׁךְ "(castrated) with crushed testicles." But LXX. μονόρχις. Vulg. *herniosus.*

מָרוֹם m. (from the root רוּם)—(1) *height; what is high, lofty, sublime.* Placed after another word in the gen. הַר מְרוֹם יִשְׂרָאֵל the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. בַּמָּרוֹם *on high,* Job 39:18; and מָרוֹם in acc. id. Isai. 37:23, וַתִּשָּׂא מָרוֹם עֵינֶיךָ "and thou liftest up thine eyes on high." Concr. *Most High* (of God), Ps. 92:9; and coll. *leaders, princes,* Isa. 24:4. Poet. *very high* is also applied to *any thing far off.* Psalm 10:5, מָרוֹם מִשְׁפָּטֶיךָ מִנֶּגְדּוֹ "thy judgments are very far off from him;" comp. רוּם Isa. 30:18.

(2) *a lofty, fortified place,* Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. מְרוֹמִים id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) *loftiness of mind, pride;* adv. Ps. 56:3.

מֵרוֹם ("height," "a high place"), מֵי־מֵרוֹם [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a *lofty* region at the foot of Mount Lebanon; (Greek Σαμοχωνῖτις, Jos. Antiqu. v. 6; Arab. بحرة الحولة); through which the Jordan flows.

מֵרוֹץ m. (from the root רוּץ), *course, race,* Eccl. 9:11.

מְרוּצָה f.—(I) i. q. מֵרוֹץ 2 Sam. 18:27; Jerem. 23:10.

(II) *oppression* of the poor, a signification taken from the root רָצַץ, Jer. 22:17.

מְרוּקִים m. pl. (from the root מָרַק), *purification,* Est. 2:12.

מָרוֹת ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

מַרְזֵחַ Jer. 16:5, const. מַרְזַח, Amos 6:7 (compare Lehrg. p. 578), i. q. Arab. رزح, *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare مِرْزِيحٌ endued with a loud voice. Medial words of the same kind are יָלַל and רָנַן.

מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see מָרוֹחַ. (Cognate are מָרַק, מָרָה, and with ר turned into a sibilant, מָשַׁח. Arab. مَرْخٌ a tree from which fire is brought by rubbing.—(2) i. q. Arab. مَرَخَ *to rub over*, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs וְיִמְרְחוּ עַל־הַשְּׁחִין (pregn.) and lay them softened upon the ulcer;" LXX. καὶ τρίψον καὶ κατάπλασαι. Hence מָרוֹחַ.

מֶרְחָב m. (from the root רָחַב), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, צַר; compare יֶשַׁע); Ps. 18:20, וַיּוֹצִיאֵנִי לַמֶּרְחָב "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, כְּכֶבֶשׂ בַּמֶּרְחָב "like a lamb in a wide space," where it might easily wander from the flock.

מֶרְחָק (from the root רָחַק); pl. מֶרְחַקִּים and מֶרְחַקִּים Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off;* מִמֶּרְחָק from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, נָס מִמֶּרְחָק "he fled from afar off," i. e. to flee away far, and already to look from a great distance, אֶרֶץ מֶרְחָק a remote land, Isa. 13:5; pl. מֶרְחַקִּים Zec. 10:9; אֶרֶץ מֶרְחַקִּים Isa. 33:17; Jer. 8:19; מֶרְחַקֵּי־אָרֶץ Isa. 8:9, remote countries.

מַרְחֶשֶׁת fem. (from the root רָחַשׁ), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

מָרַט (kindred to the verb מָלַט, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, *to tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where מֹרְטִים are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, כָּל־כָּתֵף מְרוּטָה "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, *to become bald*, Lev. 13:40, 41.

PUAL—(1) *to be polished* (used of metal), 1 Ki 7:45.

(2) *to be sharp*, as a sword. Part. מוֹרָטָה for מְמֹרָטָה (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer עַם מוֹרָט Isa. 18:2, 7, for מְמֹרָט *a sharp people*, i. e. *fierce*, vehement (compare חָדַד No. 2). But see above under the word מוֹרָט.

מְרַט Ch. i. q. Hebr. No. 2, *to pluck* (wings). Pret. pass. *to be plucked*, Dan. 7:4.

מְרִי m. in pause מֶרִי, with suff. מֶרְיְךָ Deu. 31:27, מִרְיָם Neh. 9:17 (from the root מָרָה).

(I.) *contumacy*, Eze. 2:5, כִּי בֵּית מְרִי הֵמָּה "for they are a contumacious house," i. e. people. בְּנֵי מֶרִי the contumacious, Num. 17:25. Ellipt. for אִישׁ, אַנְשֵׁי מְרִי. Eze. 2:7, כִּי מְרִי הֵמָּה "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root מָרַר (compare the note under מָרָה), Job 23:2, גַּם הַיּוֹם מְרִי שִׂחִי "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of מְרִי, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in Thes.]

מְרִי בַעַל [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before מְרִיב בַּעַל ("contender against Baal"), which seems to be the more correct form.

מְרִיא (from the root מָרָא) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle;* specially *a fatted calf*, μόσχος σιτευτός. Commonly joined with the words שׁוֹר and בָּקָר. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. מְרִיאִים Isaiah 1:11; Amos 5:22.

מְרִיבָה f. (from the root רִיב).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [*Meribah*], pr. n.—(*a*) of a fountain flowing from a rock in the desert of Sin on the Heroopolitan gulf, Exod. 17:1—7.—(*b*) מֵי מְרִיבָה ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully מֵי מְרִיבוֹת קָדֵשׁ Eze. 47:19.

מְרָיָה ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12.

מֹרִיָּה and **מוֹרִיָּה** *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, אֶרֶץ הַמֹּרִיָּה "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. אֶרֶץ הָעַי Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root רָאָה which is confirmed by regarding מֹרִיָּה as contr. from מָרְאִיָּה for מָרְאָה יָהּ (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרָיוֹת ("contumacies"), [*Meraioth*], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרֵמוֹת (in the ancient writing the letters י and מ resemble one another).

מִרְיָם (prop. "their contumacy") pr. name f. *Miriam;* Greek Μαριάμ, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

מְרִירוּת f. (from the root מָרַר), *sadness, grief,* Eze. 21:11.

מְרִירִים see כַּמְרִיר.

מְרִירִי m. adj. (from the root מָרַר) *bitter;* hence *poisonous,* Deut. 32:24. Compare מְרֹרָה.

מֹרֶךְ m. pr. softness; figuratively *fear, timidity,* Lev. 26:36 (LXX. δειλία); from the root רָכַךְ, whence the segolate form מֹרֶךְ=מֹרֶךְ in the same manner as סֹבֶם, תֹּבֶל from the roots בָּלַל, כָּסַס; אֹרֶן, תֹּרֶן from רָנַן; f. תְּהִלָּה from הָלַל. The root which is found in the Rabbinic, נחמרך to be soft, is secondary and taken from this noun.

מֶרְכָּב m. (from the root רָכַב)—(1) *a chariot,* 1 Ki. 5:6.

(2) *the seat* of a chariot, Cant. 3:10; Lev. 15:9.

מֶרְכָּבָה f. 2 Sam. 15:1; 1 Kings 7:33; constr. מִרְכֶּבֶת Gen. 41:43; with suff. מֶרְכַּבְתּוֹ Gen. 46:29; 1 Sam. 8:11; plur. מַרְכָּבוֹת Zec. 6:1; Joel 2:5; constr. מַרְכְּבוֹת Exod. 15:4; with suff. מַרְכְּבֹתֶיךָ Mic. 5:9, f.; *a chariot,* Gen. 46:29; especially a war chariot; see the above-cited examples.

מַרְכֹּלֶת f. (from the root רָכַל), *merchandise,* Eze. 27:24. [*a market,* see Thes.]

מִרְמָה f. (from the root רָמָה Pi. to deceive).—(1) *fraud,* Gen. 27:35; 34:13. אִישׁ מִרְמָה a fraudulent man, Psa. 5:7. אַבְנֵי מִרְמָה fraudulent weights, i. e. made to deceive, Mic. 6:11. מֹאזְנֵי מִרְמָה deceptive scales, Pro. 11:1. Meton. *riches gained by fraud,* Jer. 5:27. Plur. מִרְמוֹת Ps. 10:7; 35:20.

(2) [*Mirma*], pr. n. m., 1 Chron. 8:10.

מְרֵמוֹת ("elevations"), [*Meremoth*], pr. n. m. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרָיוֹת verse 15.—(2) Ezr. 10:36.

מִרְמָס m. (from the root רָמַס), *a treading down, something to be trodden* with the feet, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מֵרֹנֹתִי pr. n. Gent. [*Meronothite*], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מֶרֶס [*Meres*], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen برز lofty). [" Compare Sansc. *mârsha,* worthy; from the root *mrish:* Zend. *meresh.* Benfey."]

מַרְסְנָא [*Marsena*], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. [" with the addition of *nâ*, nom. Zend. *nar,* a man."]).

מֵרֵעַ masc. (with each Tzere impure), i. q. רֵעַ *a friend, a companion;* with suffix מֵרֵעֵהוּ Genesis 26:26; plur. מֵרֵעִים Jud. 14:20; 15:6; with suffix מֵרֵעֵהוּ for מֵרֵעֵיהוּ Prov. 19:7. It has the form as if Hiphil of the verb רָעַע, borrowing its signification from the verb רָעָה No. 2, unless it be laid down that מֵרֵעַ is comp. of רֵעַ and מִן (like מִצְּעִיר, מִנֹּאל, see מִן No. 3, letter *c*), and that it only denotes *a companion, not a friend,* i. q. מְיֻדָּע. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מִרְעֶה masc. (from the root רָעָה) with suff. מִרְעֵהוּ Job 39:8; מִרְעֵיכֶם Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 [" *lair,* or *feeding place* of wild beasts, Nah. 2:12. Arab. مرعى مرعاة id."].

מַרְעִית fem. (from the root רָעָה)—(1) *pasture, pasturing.* צֹאן מַרְעִיתִי "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. עַם מַרְעִיתוֹ "the people that he (God) tends," Ps. 95:7.

(2) *a flock,* Jer. 10:21.

מַרְעֲלָה ("trembling," perhaps "earthquake"), [*Maralah*], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

I. מַרְפֵּא m. and מַרְפֵּה Jer. 8:15 (from the root רָפָא to heal).—(1) *the healing* (of a disease), 2 Ch 21:18; 36:16; Jer. 14:19.– Hence—

(2) *refreshing,* both of the body, Prov. 4:22 16:24; and of the mind, Pro. 12:18; 13:17.

(3) ***deliverance*** (from calamity), Prov. 6:15; 29:1; Mal. 3:20.
(4) ***remedy***, Jer. 33:6.

II. מַרְפֵּא (from the root רָפָה=רָפָא to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness;* Pro. 14:30, לֵב מַרְפֵּא "a meek heart;" Pro. 15:4; מַרְפֵּא לָשׁוֹן "tranquillity of tongue," i. e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מִרְפָּשׂ m. (from the root רָפַשׂ), ***water disturbed by treading***, Eze. 34:19.

מָרַץ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred פָּרַץ (*m* and *p* interchanged), to be violent (Hos. 4:2); whence פָּרִיץ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرِضَ to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce;* hence, *to be vehement.*]

NIPHAL, Job 6:25, מַה־נִּמְרְצוּ אִמְרֵי־יֹשֶׁר "how powerful are right words;" 1 Kings 2:8, קְלָלָה נִמְרֶצֶת "a heavy (or grievous) curse," Mic. 2:10, חֶבֶל נִמְרָץ "very violent destruction."

HIPHIL, to make vehement, *to irritate;* Job 16:3, מַה־יַּמְרִיצְךָ "what (so) irritateth thee?"

מַרְצֵעַ masc. *an awl*, so called from its boring (root רָצַע), Ex. 21:6; Deu. 15:17.

מַרְצֶפֶת fem. (from the root רָצַף), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מָרַק prop. TO RUB (compare the kindred מָרַח, and in Greek ἀμέργω, ὀμοργνύω); hence—
(1) *to polish* (metal); 2 Chron. 4:16, נְחֹשֶׁת מָרוּק "polished brass;" Jerem. 46:4, מִרְקוּ הָרְמָחִים "polish the spears."
(2) ***to cleanse***, by washing, or anointing; compare תַּמְרוּקִים. (Syr. ܡܪܩ to wash off.)

PUAL מֹרַק pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מְרוּקִים, תַּמְרוּקִים.

מָרָק m. ***broth, soup***, Jud. 6:19. 20, and Isaiah 65:4 קרי. Arab. مَرَقٌ and مَرَقَةٌ id. The proper form of the word is פָּרָק (which see), from the root פָּרַק.

מֶרְקָח masc. (from the root רָקַח), plur. *aromatic herbs*, Cant. 5:13.

מֶרְקָחָה f. (from the root רָקַח), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מִרְקַחַת f. (from the root רָקַח).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14.
(2) *ointment*, 1 Ch. 9:30.

מָרַר—(1) TO FLOW, TO DROP; whence מַר a drop, מֹר myrrh, so called from distilling, and prob. מְרֵרָה bile. (Arab. مَرْمَرَ to cause to flow, مُرْمُرَةٌ frequent rain, and مَمَرٌّ channel. The trilit. مَرَّ has often the sense of going, passing away, which in many roots is connected with that of *flowing;* see הָלַךְ No. 4, جَرَى to run, to flow; Aram. רְהַט to run: whence רְהָטִים channels.)

(2) *to be bitter*. (Arab. مَرَّ fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *mœreo*. How this notion coheres with the former is not clear. Perhaps it is denom. from מֹר myrrh, and מְרֵרָה bile, as being very bitter things). Impers. מַר לִי it is bitter to me, i. e. I am sad, Lam. 1:4, followed by מִן (*because of* any thing), Ruth 1:13. Fut. A. יֵמַר Isa. 24:9, compare Hebr. Gram. § 67, note 3.
(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. יְמָרֵר.—(1) *to make* any thing *bitter*, Ex. 1:14; Isa. 22:4, אֲמָרֵר בַּבֶּכִי "I weep bitterly."
(2) *to embitter, to irritate, to provoke* any one, compare Hithp. Gen. 49:23.

HIPHIL הֵמַר, inf. הָמֵר.—(1) *to make* life *bitter*, Job 27:2.
(2) followed by לְ, *to make* any one *sad*, Ruth 1:20, הֵמַר לִי שַׁדַּי "the Almighty hath made me sad." Compare הֵרַע לְ verse 21.
(3) *to weep bitterly*, for the fuller הֵמַר בְּ׳ Zec. 12:10.

Note. תַּמֵּר Ex. 23:21, is fut. Hiphil in the Chald. form, for תָּמֵר, but with the signification taken from the verb מָרָה, followed by בְּ to rebel. Compare the note under מָרָה.

HITHPALPEL הִתְמַרְמַר *to be embittered, exasperated*, Dan. 8:7. (Syr. ܐܬܡܪܡܪ to embitter, to provoke; Arab. مَرْمَرَ to be angry.)

Derivatives, מַר, מָרָה [מָרָה], מְרִירִי, מְרִירוּת, מֶמֶר, מַמְּרֹרִים, תַּמְרוּרִים, pr. n. מָרָא [מָרוֹת], and those which immediately follow.

מְרֵרָה f. *bile, gall*, so called from its flowing (see מָרַר No. 1), compare Germ. Galle, which properly signifies a fountain, like the cogn. Quelle, Job 16:13. Arab. مَرَارَة, مُرَّة [Syr. ܡܪܪܬܐ, ܡܪܪܐ id.]

מְרֹרָה f.—(1) *bitterness*, Deut. 32:32, אַשְׁכְּלֹת מְרֹרוֹת "clusters of bitternesses," i.e. bitter. Metaph. *bitter, severe* (punishments), Job 13:26, כִּי תִכְתֹּב עָלַי מְרֹרוֹת "that thou writest (such) bitter things upon me," thou layest on me such heavy punishment.

(2) *bile, gall*, Job 20:25. מְרֹרַת פְּתָנִים "the gall of vipers," ib. 14, used of the poison of vipers, which the ancients incorrectly supposed to be in the gall (Plin. H. N. xi. 37, § 62), although in other forms also of this root, the notion of *bitterness* is applied to *venom;* (see מְרִירִי, Syr. ܡܪܪܐ, Zab. מררא venom).

מְרֹרִים m. *bitter herbs*, Ex. 12:8; Num. 9:11 (LXX. πικρίδες. Vulg. *lactucæ agrestes*), Lam. 3:15 (where in the other member there is לַעֲנָה wormwood).

מְרָרִי ("bitter," "unhappy"), [*Merari*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16. Of the same form is the patron. Nu. 26:57.

מָרֵשָׁה see מָרֵאשָׁה.

מִרְשַׁעַת f. (from the root רָשַׁע) *wickedness*, concr. for a wicked woman, 2 Ch. 24:7.

מַשָּׂא m.—(1) verbal inf. from the root נָשָׂא; *a bearing, a carrying*. Nu. 4:24, לַעֲבֹד וּלְמַשָּׂא "for labouring and for carrying." 2 Ch. 20:25, לְאֵין מַשָּׂא "that could not be carried;" compare 2 Ch. 35:3. Subst. Nu. 4:19, 27, 31, 32, 47.

(2) *a burden, load* which is carried, 2 Ki. 5:17; Jer. 17:21, seq.; Nu. 11:11. הָיָה לְמַשָּׂא it was as a burden, 2 Sam. 15:33; 19:36; followed by עַל Job 7:20.

(3) מַשָּׂא נֶפֶשׁ that to which the soul lifts itself up, i.e. what it desires, Eze. 24:25; compare the root No. 1, *c*.

(4) *something uttered* (see the root No. 1, letter *f*), *a sentence*, Prov. 30:1; Collect. 31:1, מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ "the sentences which his mother taught him." Specially something uttered by God, 2 Kings or by a prophet, followed by a genit. of the object. Isai. 13:1, מַשָּׂא בָּבֶל "the oracle (uttered) against Babylon." Isai. 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; Nah. 1:1; Hab. 1:1; also followed by בְּ Zec. 9:1; עַל 12:1; אֶל Mal. 1:1. It is fully expressed מַשָּׂא דְבַר יְהוָֹה the utterance of the word of the Lord, Zec. 9:1; 12:1. From מַשָּׂא being often found in the headings of denunciatory oracles, Jerome, Luther, and others render the word even in these instances *onus, burden*, and regard it as signifying a grievous or threatening oracle, see Jerome, Prol. ad Habac., and on Isa. 13:1; but it is also found where it stands in a good sense, Zec. 12:1; Mal. 1:1. There is a paronomasia on the two senses burden and oracle, Jer. 23:33, seq.; Eze. 12:10.

(5) *singing* (see the root No. 1, letter *e*). 1 Ch. 15:27, הַשַּׂר הַמַּשָּׂא "the regulator (or leader) of the singing." So LXX. ἄρχων τῶν ᾠδῶν, and Kimchi. Others take it to be the leader of the carrying, i.e. of the holy ark.

(6) *a gift* (compare נָשָׂא Pi. No. 2, 3); hence *tribute*, i.q. מִנְחָה No. 2. 2 Ch. 17:11.

(7) [*Massa*], pr. n. of a son of Ishmael, Genesis 25:14; 1 Ch. 1:30.

מַשֹּׂא (read *masso*) m. 2 Ch. 19:7, מַשֹּׂא פָנִים *respect of persons, partiality*, see נָשָׂא No. 3, letters *a, β*.

מַשָּׂאָה f. *burning*, so called from the rising up of the smoke, Isa. 30:27; comp. מַשְׂאֵת No. 1.

מַשְׂאֵת (for מַשְׂאֶת) f. const. מַשְׂאַת (for מַשְׂאַת) Gen. 43:34, pl. מַשְׂאֹת.

(1) *a lifting up*, e.g. of the hands, Ps. 141:2; of smoke in a conflagration, Jud. 20:38, 40 (comp. מַשָּׂאָה).

(2) *a sign*, which is lifted up, i.q. נֵס Jer. 6:1; perhaps specially a signal made by fire, comp. No. 1, and the Talmudic משואות used of the signals made by fire at the new moon, see Mishn. Rosh Hashanah 2, § 2.

(3) *a burden*, Zeph. 3:18.

(4) i.q. מַשָּׂא No. 4; *something uttered*, Lam. 2:14.

(5) i.q. מַשָּׂא No. 6; *a gift*, Esth. 2:18; Jer. 40:5; Amos 5:11; especially a portion of food given at a convivial feast (γέρας), Gen. 43:34; 2 Sam. 11:8, also *tribute*, 2 Chron. 24:6, 9.

Note. מַשְׂאוֹת Eze. 17:9, is the inf. Aram. Kal, with a peculiar termination in וֹת like the inf. Pi. מַלְאוֹת for מַלֵּא.

מַשְׂאוֹת plur. f., Psa. 74:3, in some editions; see מַשּׁוּאוֹת.

מִשְׂגָּב with suff. מִשְׂגַּבִּי (from the root שָׂגַב) m.—(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

מְשׂוּכָה Prov. 15:19; and—

מְשׂוּכָּה Isa. 5:5, f.; *a hedge* made of briers and thorns; called in other places מְסוּכָה. Root שׂוּךְ and סָכַךְ.

מַשּׂוֹר m. *a saw*, Isa. 10:15; from the root נָשַׂר to saw.

מְשׂוּרָה f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 16; from the root מָשַׂר, Arabic مشر II. to divide.

מָשׂוֹשׂ m. (from the root שׂוּשׂ), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

מִשְׂחָק m. (from the root שָׂחַק) *scorn*; hence used of its object, Hab. 1:10.

מַשְׂטֵמָה f.—(1) *a noose, a fetter*, i. q. פַּח Hos. 9:8; from the root שָׂטַם, Syr. ܣܛܡ to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare מוֹקֵשׁ. Others render *hatred, persecution*; from שָׂטַם to pursue after.

מַשְׂכִּיל see שָׂכַל Hiphil.

מַשְׂכִּית f.—(1) *image, figure*, from the root שָׂכָה, Ch. שְׂכָא to look at, to behold, Eze. 8:12, חַדְרֵי מַשְׂכִּית "the chambers of images," i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. אֶבֶן מַשְׂכִּית Lev. 26:1, and מַשְׂכִּיּוֹת Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף "apples of gold, adorned with figures of silver." Others render, in silver baskets, so that מַשְׂכִּית would take its signification from שָׂכַךְ to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

מַשְׂכֹּרֶת f. (from the root שָׂכַר), *wages*, Gen. 29:15; 31:7, 41; ["*reward*, Ruth 2:12."]

מַשְׂמְרוֹת f. pl. *nails*, Ecc. 12:11; see מַסְמְרִים.

מִשְׂפָּח m. *shedding of blood, slaughter*, Isa. 5:7, from the root שָׂפַח i. q. סָפַח to pour out; Arab سفح to pour out blood, سفّاح a shedder of blood, a tyrant.

מָשַׂר an unused root ["perhaps i. q. Arabic مشر to divide"], see מְשׂוּרָה.

מִשְׂרָה f. *dominion*, Isa. 9:5, 6, from the root שָׂרָה = שָׂרַר and שׂוּר to rule.

מִשְׂרְפוֹת pl. f. (from the root שָׂרַף).

(1) *a burning* of lime, Isa. 33:12 (compare Gen 11:3).

(2) *the burning* of dead bodies, Jer. 34:5 (compare 2 Ch. 16:14).

(3) מִשְׂרְפוֹת מַיִם ("the flow of waters," from the root שָׂרַף, Ithpe. to drop [but see Thes.]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

מַשְׂרֵקָה ("vineyard," plantation of vines of superior quality, see שֹׂרֵק), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

מַשְׂרֵת *a frying pan*, 2 Sam. 13:9; Ch. מַסְרֵת, מַסְרֵיתָא, מַסְרִיתָא id. The origin is uncertain, and it is even doubtful whether the ת be radical or servile. It seems to me rather to be servile, so that the root would be שָׂרָה i. q. شرى to shine, to sparkle: whence שִׁרְיוֹן and מַשְׂרֵת a brass frying pan, so called from its being polished. That the root סָרַת had the notion of parching is a mere gratuitous assertion.

מַשׁ [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (Phaleg. II, 11), in understanding the inhabitants of *mount Masius* (Arab. جودى), which lies to the north of Nisibis, and is a part of the Gordiæan mountains.

מַשָּׁא m. (from the root נָשָׁא).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. מַשָּׁאָה. Neh. 10:32, מַשָּׁא כָל־יָד "the debts of every hand," i. e. all debts, perhaps so called from the debtor's promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read מַשָּׂא *the burden of every hand*, which is less suitable.

מֵשָׁא (perhaps i. q. מֵישָׁא "retreat"), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. **10:30**, "and their dwelling was מִמֵּשָׁא בֹּאֲכָה סְפָרָה הַר הַקֶּדֶם from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be Μοῦσα or Μοῦζα a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushid* (according to Ptolem. vi. **7**, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sepharah* to be the city ظفار the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called نجد the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in Ephemerid. Hal. 1825, No. 56. [According to Forster i. **97**, Mount Zames.]

מַשְׁאָב m. (from the root שָׁאַב), *a channel, watercourse*, into which water *is drawn* for the cattle to drink, Jud. **5:11**.

מַשָּׁאָה f. (from the root נָשָׁא No. 2) *a debt*, Deut. **24:10**; Prov. **22:26**, i. q. מַשָּׁא No. 2.

מַשָּׁאוֹן m. *fraud, deception*, Prov. 26:26; from the root נָשָׁא No. 1.

מַשָּׁאוֹת Ps. 74:3; see מְשׁוּאוֹת.

מִשְׁאָל ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. **19:26**; **21:30**; contr. מָשָׁל from מִשְׁאָל **1** Chron. 6:59.

מִשְׁאָלָה (from the root שָׁאַל), *prayer, petition*, Ps. **20:6**; **37:4**.

מִשְׁאֶרֶת f. *a kneading trough*, or vessel in which flour is worked and *fermented*, Exod. **7:28**; **12:34**; Deut. **28:5, 17**; from שְׂאֹר fermentation, שׁ and שׂ being interchanged. [But see שָׁאַר II.]

מִשְׁבְּצוֹת plur. f.—(1) *artificial textures*, with the addition of זָהָב, *cloths interwoven with gold*, Ps. 45:14; see the root שָׁבַץ No. 1.

(2) *settings*, or *sockets*, of gems, Exod. **28:11, 13, 14, 25**; 39:13, 16; see the root No. 2.

מַשְׁבֵּר m., Isa. 37:3; **2** Ki. **19:3**; constr. מִשְׁבַּר Hos. **13:13**; *matrix, mouth of the womb*, which the fetus *breaks* in being born. Root שָׁבַר.

מִשְׁבָּר only in plur. *waves broken* on the shore, *breakers* (compare Gr. κύματος ἀγή from ἀγνύω, ἄγνυμι, to break), Psalm **42:8**; **88:8**; Jonah **2:4** מִשְׁבְּרֵי־יָם waves of the sea, Ps. 93:4.

מִשְׁבָּת, only in plur. *destructions, calamities*, Lam. **1:7**; compare the root שָׁבַת Hiph. No. **3**.

מִשְׁגֶּה m. (from the root שָׁגָה), *error*, Gen. **43:12**.

I. **מָשָׁה**—(1) TO DRAW, TO DRAW OUT, Exod. **2:10**. (Syr. ܡܫܐ id.)

(2) *to save, to preserve*, i. q. הִצִּיל. Isa. **63:11**, מֹשֶׁה עַמּוֹ "the saviour of his people" (God) [This word מֹשֶׁה is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. **1**, **2** Sa. **22:17**; Ps. **18:17**.

Derivative מְשִׁי, pr. n. מֹשֶׁה, נְמֻשִׁי.

II. **מָשָׁה** an unused root. Arab. مسى to do at evening, whence the noun אֶמֶשׁ yesterday, and yesternight (which see), for אֶמְשָׁה.

מֹשֶׁה pr. n. *Moses*, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. תּוֹרַת מֹשֶׁה the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; סֵפֶר תּוֹרַת מֹשֶׁה the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, סֵפֶר מֹשֶׁה 2 Chr. 25:4; Neh. 13:1 (Chald. סְפַר מֹשֶׁה Ezr. 6:18). לוּחוֹת מֹשֶׁה the tables of (the law of) Moses. 1 Ki. 8:9.

As to the etymology, מֹשֶׁה, Ex. **2:10**, is expressly referred to the idea of *drawing out*, but in a passive sense, as if it were the same as מָשׁוּי drawn out. Those who depart from the authority of this passage, may either render it *deliverer* of the people (compare Isa. **63:11**), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from ⲙⲱ water and ⲟⲩϫⲉ to deliver, so that it would signify, *saved from the water* (see Jablonskii Opusc. ed. te Water. t. i. p. 152—157). [There is nothing in Ex. 2:10, which *at all* opposes this derivation.] With this agrees the Greek form Μωυσῆς, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מַשֶּׁה m. (from the root נָשָׁה), *a debt*, Deu. **15:2**.

מְשׁוֹאָה f. i. q. שׁוֹאָה (with which it is always joined) *wasting*, Zeph. **1:15**; *waste places*, Job 30:3; 38:27. Root שׁוֹא.

מְשׁוּאוֹת plur. f. *ruins, desolations*, Ps. 73:18; 74:3. The etymology is doubtful, and even the reading is uncertain in these places, as in Psalm **74:3**.

in some editt., as that of Athias, there stands מְשׁוּאוֹת. I regard מַשּׁוּאוֹת as being the same as מַשּׁוּאוֹת (from the root שׁוֹא), Dagesh being inserted in the first radical in the Rabbinic manner in the forms יַלִּין, מַלִּינִים (from לִין, לוּן), יַלִּיזוּ Prov. 4:21, from לוּז. It comes to about the same thing if we regard מַשּׁוּאוֹת as coming from נָשָׁא, the signification being taken from שׁוֹא, but the former is preferable; compare מִשּׁוֹט.

מְשׁוֹבָב ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

מְשׁוּבָה f. (from the root שׁוּב), *a turning away, defection;* Prov. 1:32, מְשׁוּבַת פְּתָיִם "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, מְשׁוּבָתִי "turning away from me;" pl. מְשׁוּבוֹת Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

מְשׁוּגָה f. *error,* Job 19:4, from the root שׁוּג i. q. שָׁגָה and שָׁגַג.

מָשׁוֹט Eze. 27:29, and **מִשּׁוֹט** ib. verse 6, *an oar,* from the root שׁוּט. As to the Dagesh in מִשּׁוֹט, see under מַשּׁוּאוֹת.

מְשׁוּסָּה Isa. 42:24 כתיב, for מְשִׁסָּה *a spoiling.*

מָשַׁח fut. יִמְשַׁח, inf. מְשֹׁחַ, once מָשְׁחָה Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. مسح id. Kindred are מָשַׁשׁ and מָחָה No. I, which see.) Hence—

(1) *to spread over* with any thing, specially to lay colours on any thing (followed by בְּ of the colour), Jer. 22:14; especially *to anoint with oil* (Arabic مسح id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 2 Sam. 1:21 [adj.], etc. Especially *to anoint* any one as a sacred rite in his *inauguration* and *consecration* to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, מָשַׁח פ׳ לְמֶלֶךְ to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom אֲשֶׁר מָשַׁחְנוּ עָלֵינוּ whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Jehovah hath anointed me, (i. e. consecrated, appointed), לְבַשֵּׂר to preach". The thing (oil or ointment) with which the anointing is performed, is put with בְּ prefixed, Ex. 29:2; Psa. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["*to spread out, to expand,* hence"], *to measure,* Syr. ܡܫܚ, Arab. مسح. Hence מִשְׁחָה, מָשְׁחָה and מִמְשַׁח.

NIPHAL, pass. of Kal No. 1, *to be anointed,* i. e. *consecrated by anointing,* Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, מָשִׁיחַ, מִמְשַׁח, and the words which immediately follow.

מְשַׁח Chald. *oil,* Ezr. 6:9; 7:22.

מִשְׁחָה f. (from the root מָשַׁח).—(1) *anointing;* שֶׁמֶן הַמִּשְׁחָה anointing oil, Exod. 25:6; 29:7, 21; שֶׁמֶן מִשְׁחַת קֹדֶשׁ holy ointment, Ex. 30:25, 31.

(2) *a part, portion,* Lev. 7:35; see the root No. 2.

מָשְׁחָה f.—(1) inf. of the root מָשַׁח to anoint, see above.

(2) *a part, a portion,* Num. 18:8, i. q. מִשְׁחָה No. 2.

מַשְׁחִית prop. part. Hiph. (from the root שָׁחַת) *destroying, that which destroys,* hence—

(1) *destruction;* Ex. 12:13; Eze. 5:16; 21:36, חָרָשֵׁי מַשְׁחִית "artizans of destruction;" Eze. 25:15.

(2) *a snare, a noose,* Jer. 5:26, compare מוֹקֵשׁ; hence *soldiers lying in wait,* 1 Sam. 14:15. הַר הַמַּשְׁחִית (the mount of destruction, or of the snare)—(*a*) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(*b*) for the same reason the name was given to Babylon, Jer. 51:25.

מִשְׁחָר i. q. שַׁחַר m. *morning,* Ps. 110:3.

מַשְׁחֵת i. q. מַשְׁחִית No. 1. *destruction,* Eze. 9:1.

מִשְׁחַת (from the root שָׁחַת) m. *destruction, marring,* as a concr. *something marred, disfigured,* Isa. 52:14.

מָשְׁחָת m. (from the root שָׁחַת) *that which is corrupt,* or *marred, corruption,* Lev. 22:25.

מִשְׁטוֹחַ (from the root שָׁטַח) m. Eze. 47:10, constr. מִשְׁטַח 26:5, 14; *expansion, spreading forth,* a place where anything is spread forth.

מִשְׁטָר *dominion, rule;* Job 38:33, אִם תָּשִׂים מִשְׁטָרוֹ בָאָרֶץ "dost thou set its dominion (that of heaven) upon earth?" Root שָׁטַר.

מֶשִׁי Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk,* LXX. τρίχαπτον, i. e. according to Hesych. τὸ βομβύκινον ὕφασμα. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from מָשָׁה to draw), nothing else can be learned than that *very fine threads* are denoted.

מֻשִׁי see מוּשִׁי.

מְשֵׁיזַבְאֵל ("whom God frees") [*Meshezabeel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

מָשִׁיחַ m.—(1) adj. verbal pass. (from the root מָשַׁח), χριστός, *anointed* (used of a shield), 2 Sam. 1:21; מָשִׁיחַ נָגִיד the anointed prince [Messiah the prince], Dan. 9:25; הַכֹּהֵן הַמָּשִׁיחַ the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. Χριστός, *Anointed,* i. e. *prince* (consecrated by anointing), Dan. 9:26; more fully מְשִׁיחַ יְיָ the anointed of Jehovah (LXX. ὁ Χριστὸς Κυρίου), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of *the future Messiah* (although some refer Ps. 2:2 to him). [This is an awfully false statement, *many* of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

מָשַׁךְ fut. יִמְשֹׁךְ.—(1) TO DRAW. (Arab. مسك id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is מָשָׁה.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere,* followed by בְּ, אֶל of place. Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by מִן Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one,* Isa. 5:18. From the idea of drawing have arisen these phrases —(*a*) מָשַׁךְ הַקֶּשֶׁת to bend a bow, 1 Ki. 22:34; Isa. 66:19 (Æth. ሞሰሐ: id.).—(*b*) מֹשֵׁךְ הַזֶּרַע "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(*c*) מְשֹׁךְ הַיּוֹבֵל Exod. 19:13, and מְשֹׁךְ בְּקֶרֶן הַיּוֹבֵל Josh. 6:5, "to make a long blast with a trumpet," i. q. תָּקַע בַּשּׁוֹפָרוֹת, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. heftig loszieh[n]), and in both places it is used of the signal which was given with the trumpet (vom Lermblasen mit dem Lermh.rn), see page CCCXL, A. To this answers the Arabic جلب to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(*d*) Hos. 7:5, מָשַׁךְ יָדוֹ אֶת־לֹצְצִים "he draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common sich mit jem. herumziehn).—(*e*) *to protract,* i. e. *to prolong, to continue,* Neh. 9:30; Ps. 36:11, מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, מְשַׁכְתִּיךְ חָסֶד "I have continued loving kindness to thee." (Compare Syr. ܢܓܕ to draw; whence subst. ܢܓܕܐ long continuance.)—(*f*) *to make durable,* i. e. *strong, firm, to make firm,* Ecc. 2:3, לִמְשׁוֹךְ בַּיַּיִן אֶת־בְּשָׂרִי "to make my body strong with wine." (Syr. ܟܒܫ to harden.) Comp. Pual No. 2.—(*g*) *to draw out, to draw asunder, to spread oneself out,* Jud. 4:6, מָשַׁכְתָּ בְּהַר תָּבוֹר "spread thyself out on Mount Tabor;" Jud. 20:37, וַיִּמְשֹׁךְ הָאֹרֵב "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. مسك id.), with an acc. Ex. 12:21, *to hold,* followed by בְּ Jud. 5:14; *to seize, to take away,* Job 24:22; Ps. 28:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed,* Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f.* Part. *made hard, strong,* Isa. 18:2, 7, גּוֹי מְמֻשָּׁךְ "a strong people" ["*drawn out;* hence *tall*"]. Arab. مسك Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence מוֹשְׁכוֹת, and—

מֶשֶׁךְ—(1) *a drawing out,* Ps. 126:6, מֶשֶׁךְ הַזָּרַע "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession,* from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi,* a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (תֻּבַל, תּוּבַל), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), Μόσχοι καὶ Τιβαρηνοί. A pronunciation more near to the Greek form is found in the Samaritan copy (מציאך, מציאך); LXX. Μοσόχ; Vulg. *Mosoch.*

מֹשְׁכוֹת see **מוֹשְׁכוֹת.**

מִשְׁכָּב m. (from the root שָׁכַב) pl. ־ִים constr. ־ֵי Lev. 18:22, and ־וֹת Ps. 149:5.

(1) *a lying down*, both for sleep (2 Sam. 4:5, מִשְׁכַּב הַצָּהֳרָיִם "sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, "thou shalt not lie with a male מִשְׁכְּבֵי־אִשָּׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

מִשְׁכַּב m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

מִשְׁכָּן m. (from the root שָׁכַן pl. ־ִים Ps. 46:5; more often in ־וֹת construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכַּן הָעֵדוּת "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכָּן from אֹהֶל see above at that word, p. XVII, A; hence מִשְׁכַּן אֹהֶל מוֹעֵד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

מִשְׁכַּן Chald. id. Ezr. 7:15.

מָשַׁל fut. יִמְשֹׁל.—(1) TO MAKE LIKE, TO ASSIMILATE (Arab. مثل, Aram. ܡܬܠ id.) see Niph. Hiph. and the noun מָשָׁל similitude, parable, etc. hence—(*a*) to put forth a parable, Eze. 24:3.—(*b*) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(*c*) to sing a song of derision, Joel 2:17. Part. מֹשְׁלִים *poets*, Num. 21:27.

(2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by בְּ of the thing ruled *over*, Gen. 3:16; 4:7; more rarely followed by עַל Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, זְרֹעוֹ מֹשְׁלָה לוֹ "his arm ruleth for him." Sometimes i. q. to be *over* anything, Gen. 24:2. Part. מֹשֵׁל *lord, ruler*, Gen. 45:8; plur. *lords, rulers, princes*, and in a bad sense *tyrants*, Isa. 14:5; 28:14; 49:7; 52:5; compare נְדִיבִים Isa. 13:2.

Learned men have made many attempts to reconcile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare דָּמָה, and Æth. መሰለ: to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare טַעַם). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, editt. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages [except the Phœnician] seems to have passed over to the Greek, in which βασιλεύς, βασιλεύω has no root in that language.

NIPHAL, prop. *to be compared*; hence *to be like* any thing, followed by אֶל Isa. 14:10; עִם Psa. 28:1; 143:7; כְּ Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, *a*, *to use parables*, Ezek. 21:5.

HIPHIL—(1) *to compare*, Isa. 46:5.

(2) *to cause to rule, to give dominion*, Ps. 8:7 Dan. 11:39. Inf. subst. הַמְשֵׁל dominion, Job 25:2.

HITHPAEL, i. q. Niphal, *to become like*, followed by כְּ Job 30:19.

Derived nouns, מִמְשָׁל, מֶמְשָׁלָה, and those which immediately follow.

מָשָׁל m. Arab. مَثَل, Syr. ܡܰܬ݂ܠܳܐ [Ch. מַתְלָא].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion*, γνώμη, *sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence מָשָׁל is—

(3) *a proverb*, παροιμία, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. הָיָה לְמָשָׁל וְלִשְׁנִינָה to become a by-word, Deut. 28:37; 1 Kings 9:7. (Arabic مَثَل parable, fable, sentence; plur. أَمْثَال verses.)

מָשָׁל [*Mashal*], pr. n.; see מִשְׁאָל.

מָשָׁל m.—(1) *similitude;* concr. *something like,* Job 41:25.

(2) *dominion,* Zech. 9:10.

מְשֹׁל inf., used as a noun, i. q. מָשָׁל No. 4, a song of derision, Job 17:6.

מִשְׁלָח m. (from the root שָׁלַח), always in constr. state מִשְׁלַח.

(1) *a sending;* hence *a place to which anything is sent.* Isaiah 7:25, מִשְׁלַח שׁוֹר "a place to which oxen are driven."

(2) with the word יָד or יָדַיִם *a thing upon which the hand is sent, business, affair,* Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

מִשְׁלוֹחַ, מִשְׁלֹחַ m. (from the root שָׁלַח).—(1) *a sending,* Esth. 9:19, 22.

(2) with the word יָד, a thing upon which the hand is sent, *prey, booty,* Isa. 11:14.

מִשְׁלַחַת f. of the preceding nouns.—(1) *a sending,* i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

מִשְׁלֹשׁ for מִשָּׁלֹשׁ, see שָׁלֹשׁ.

מְשֻׁלָּם ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

מְשִׁלֵּמוֹת (for מְשַׁלְּמוֹת "those who repay"), [*Meshellemoth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is מְשִׁלֵּמִית 1 Ch. 9:12 (which is indeed the better reading).

מְשֶׁלֶמְיָה [& ־יָהוּ] (for מְשַׁלְּמְיָה "to whom Jehovah repays," i.e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is שֶׁלֶמְיָה.

מְשֻׁלֶּמֶת ("friend" (fem.) sc. of God), [*Meshullemeth*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

מְשַׁמָּה f. (from the root שָׁמֵם)—(1) *stupor, astonishment,* Eze. 5:15.

(2) *desolation,* Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

מִשְׁמָן (from the root שָׁמַן) *fatness.* Isa. 17:4, מִשְׁמַן בְּשָׂרוֹ "the fatness of his flesh." Pl. מִשְׁמַנִּים —(1) *fat,* i.e. *fertile* meadows, Dan. 11:24.

(2) concr. *fat soldiers,* i. e. strong, robust, λιπαροί. Ps. 78:31; Isa. 10:16.

מַשְׁמַנָּה ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

מַשְׁמַנִּים m. pl. *fatnesses* (of flesh), *dainties* Neh. 8:10.

מִשְׁמָע m. (from the root שָׁמַע)—(1) *hearing, what is heard,* Isa. 11:3.

(2) [*Mishma*], pr. n. m.—(*a*) Gen. 25:14.—(*b*) 1 Ch. 4:25.

מִשְׁמַעַת f.—(1) *admission, access to a prince, audience,* Germ. Audienz, Ital. *udienza.* 1 Sa. 22:14, סָר אֶל־מִשְׁמַעְתֶּךָ "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience,* for the concr. *obedient ones,* Isa. 11:14.

מִשְׁמָר m. (from the root שָׁמַר)—(1) *custody, guard.*—(*a*) i. q. prison, Gen. 40:3, seqq.; 42:17.—(*b*) station of a watch, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(*c*) *that which is guarded.* Prov. 4:23, "keep thy heart מִכָּל־מִשְׁמָר above all the things which are to be guarded."

(2) *observance, that which is observed, rite.* Neh. 13:14. Concr. *one who is observed,* to whom reverence is due, used of a ruler, Eze. 38:7.

מִשְׁמֶרֶת pl. מִשְׁמָרוֹת, f. of the preceding.

(1) *custody, guard.*—(*a*) the act of guarding, 2 Ki. 11:5, 6.—(*b*) a place where guards are set, *a station,* Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(*c*) that which is guarded, 1 Sa. 22:23.

(2) *a keeping,* Ex. 12:6; 16:32, 33, 34.

(3) *observance,* or performance of an office or function, Num. 4:27, 31, זֹאת מִשְׁמֶרֶת מַשָּׂאָם "this is the observance of their porterage," these things are for them to carry; Num. 3:31, מִשְׁמַרְתָּם הָאָרֹן "their office (was) the ark." Hence שָׁמַר מִשְׁמֶרֶת הַמִּשְׁכָּן Num. 1:53; 31:30, 47, or הַקֹּדֶשׁ 3:28, 32, 38, or יְהוָה Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite,* Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) שָׁמַר מִשְׁמֶרֶת פּ׳ to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, מַרְבִּיתָם שֹׁמְרִים מִשְׁמֶרֶת בֵּית שָׁאוּל. Vulg. *magna pars eorum adhuc sequebatur domum Saul.*

מִשְׁנֶה m. (from the root שָׁנָה).—(1) *the second rank, the second place,* whether the order be re-

garded, or the dignity and honour. It is commonly subjoined in the genit., as כֹּהֵן הַמִּשְׁנֶה the second priest, the one next after the high priest (כֹּהֵן הָרֹאשׁ), 2 Ki. 25:18; Jer. 52:24; plur. כֹּהֲנֵי הַמִּשְׁנֶה secondary priests, 2 Ki. 23:4; מִרְכֶּבֶת הַמִּשְׁנֶה the second chariot (in order), Gen. 41:43; אָחִיהוּ מִשְׁנֵהוּ his second brother (in age), 2 Ch. 31:12; הָעִיר מִשְׁנֶה the second part of the city, Neh. 11:9; and simply מִשְׁנֶה id.; 2 Ki. 22:14; Zeph. 1:10.

(2) concr. *the second, one who takes the second place*. Followed by a genit. of the person to whom he is next, מִשְׁנֶה הַמֶּלֶךְ second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. אֲחֵיהֶם הַמִּשְׁנִים their younger brothers, opp. to the first-born, 1 Ch. 15:18. כְּפוֹרֵי כֶסֶף מִשְׁנִים silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, הַמִּשְׁנִים (cattle) of the second order (opp. to מֵיטַב), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy* of a book, *exemplar*, Deu. 17:18; Josh. 8:32.

מְשִׁסָּה f. (from the root שָׁסַס), *spoil, prey*. הָיָה לִמְשִׁסָּה Jer. 30:16; 2 Ki. 21:14; נָתַן לִמְשִׁסָּה Isa. 42:24.

מָשַׁע an unused root, i. q. مشع (kindred to מָשַׁשׁ, Arab. مش to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (rein ausgießen), to milk clean (rein ausmelken), to empty a plate (rein abessen); also to empty by plundering (compare נָקָה Isa. 3:26). Hence [perhaps] מִשְׁעִי.

מִשְׁעוֹל m. (from the root שָׁעַל), *a narrow way* (Hohlweg), Num. 22:24, מִשְׁעוֹל הַכְּרָמִים "a narrow way between (two) vineyards."

מִשְׁעִי ἅπ. λεγόμ. *a cleansing*, prob. for מִשְׁעִית in the Chaldee form, like אָמְתָּנִי for אָמְתָּנִית (which see), רֵאשִׁי i. q. רֵאשִׁית; Ezek. 16:4, of a new-born infant, לֹא רֻחַצְתְּ לְמִשְׁעִי "thou wast not washed to **cleansing**," i. e. not washed clean. [In Thes. referred to שָׁעָה.]

מִשְׁעָם ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

מִשְׁעָן m. (from the root שָׁעַן), constr. מִשְׁעַן Isa. 3:1, *prop, stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

מַשְׁעֵן m. id. Isa. 3:1, מַשְׁעֵן וּמַשְׁעֵנָה "support of every kind," e. g. as it is said a little after, of food and drink (compare מָצָר), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare פִּנָּה). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

מַשְׁעֵנָה f.; see the preceding word.

מִשְׁעֶנֶת f. absol. 2 Ki. 4:31; constr. ibid. 18:21; with suff. מִשְׁעַנְתִּי; *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

מִשְׁפָּחָה constr. מִשְׁפַּחַת, with suff. מִשְׁפַּחְתִּי, pl. מִשְׁפָּחוֹת Ps. 107:41, constr. and with suff. מִשְׁפְּחוֹת f. (from the root שָׁפַח, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially *a family*, of which several were comprehended in *one tribe* (שֵׁבֶט), so on the other hand one family included several fathers' houses (בֵּית אָבוֹת see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, זֶבַח מִשְׁפָּחָה לָנוּ "we have a **family** sacrifice." It is sometimes less exactly put for שֵׁבֶט, as Joshua 7:17, מִשְׁפַּחַת יְהוּדָה for the preceding שֵׁבֶט יְהוּדָה.

מִשְׁפָּט (from שָׁפַט)—(1) *judgment*—(*a*) used of the act of judging, Levit. 19:15, "do no unrighteousness בַּמִּשְׁפָּט in **judgment**;" verse 35; Deu. 1:17, כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא "for the **judgment** (is) God's." Isa. 28:6, יוֹשֵׁב עַל הַמִּשְׁפָּט "he who sitteth in **judgment**." Eze. 21:32, עַד־בֹּא אֲשֶׁר לוֹ הַמִּשְׁפָּט "until he shall come whose the **judgment** is."—(*b*) of the place of judgment (מְקוֹם הַמִּשְׁפָּט Ecc. 3:16). בּוֹא בְמִשְׁפָּט עִם to bring any one into judgment, Job 9:32; 22:4; Psa. 143:2; compare Job 14:3; Ecc. 11:9.—(*c*) *a forensic cause*, Numb. 27:5. עָרַךְ מִשְׁפָּט to set forth a cause, Job 13:18; 23:4. שָׁפַט מִשְׁפָּט פ׳, עָשָׂה מִשְׁפָּט פ׳, to plead any one's cause, to be his patron, Deu. 10:18; Psa. 9:5 (compare דִּין and רִיב). דִּבֶּר מִשְׁפָּטִים אֶת to contend with any one, Jer. 12:1. בַּעַל מִשְׁפָּטִי my adversary, prop. he who has a cause with me, Isa. 50:8.—(*d*) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. מִשְׁפְּטֵי יְהוָה judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. מִשְׁפַּט מָוֶת sentence of death, Deuter. 21:22; Jer. 26:11

פ׳ דִּבֶּר מִשְׁפָּטִים אֵת to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. *c.*) Also used of *punishment* [?], Isa. 53:8.—(*e*) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפַּט דָּמִים capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law.* הִטָּה מִשְׁפָּט to pervert right, Deut. 16:19; 27:19; 1 Sam. 8:3. עָשָׂה מִשְׁפָּט וּצְדָקָה to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deu. 32:4, כָּל־דְּרָכָיו מִשְׁפָּט "all his ways (are) right," i.e. just. מֹאזְנֵי מִשְׁפָּט just balances, Pro. 16:11. לְמִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, בְּלֹא מִשְׁפָּט without right, Prov. 16: 8; Jer. 22:13. Specially — (*a*) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often מִשְׁפְּטֵי יְ׳, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of *the body of laws* (as we say, the law of Moses, the Justinian code), e.g. מִשְׁפָּט יְ׳ Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion. — (*b*) used of that which is lawfully due to any one, (privilege). מִשְׁפַּט הַגְּאֻלָּה right of redemption, Jer. 32:7; מ׳ הַבְּכֹרָה right of primogeniture, Deu. 21:17; and collect. מִשְׁפַּט הַמֶּלֶךְ regal right, or, regal rights and privileges, 1 Sam. 8:9, 11; 10:25; מִשְׁפַּט הַכֹּהֲנִים מֵאֵת הָעָם the things due to the priests from the people, Deu. 18:3; מִשְׁפַּט הַבָּנוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מ׳ is also —(*c*) *a manner, custom.* 2 Kings 11:14, "and behold the king stood upon a standing place כַּמִּשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כַּמִּשְׁפָּט הָרִאשׁוֹן "in the former manner," Ex. 26:30; Jer. 30:18. (Comp. Arab. دين and Gr. δίκη.) Hence — (*d*) *fashion, kind, plan.* 2 Ki. 1:7, מֶה מִשְׁפַּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יִּהְיֶה מִשְׁפַּט הַנַּעַר וּמַעֲשֵׂהוּ "what kind of a boy shall he be? and what will he do?"

מִשְׁפְּתַיִם dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפַתַּיִם Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׁפַת to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), *a stando*, i. q. מִכְלָאוֹת, גְּדֵרוֹת. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גְּדֵרֹתַיִם Josh. 15:36). *To lie down amongst the cattle pens* l. l. c. c. a proverbial expression, used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root سقى to drink; but this has been sufficiently refuted by N. G. Schrœder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מָשַׁק an unused root, prob. i. q. מָשַׁךְ *to hold; hence to possess* (compare מָשַׁךְ), כ and ק being interchanged; whence the noun מֶמְשָׁק possession, and ἅπ. λεγόμ.—

מֶשֶׁק Gen. 15:2, i. q. מֶשֶׁךְ *possession.* I thus take the interpretation of this difficult and much discussed passage, בֶּן־מֶשֶׁק בֵּיתִי הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דַּמֶּשֶׂק we must supply בֶּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מֶשֶׁק, an uncommon word, in order to allude to the word דַּמֶּשֶׂק; such paronomasia are found even in the prose writers of the Old Test.; see under מִקְוֶה No. 2. Others take מֶשֶׁק from the root שָׁקַק to run (like מֶמֶר from מָרַר), and render it *filius discursitationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) *is Eliezer of Damascus?*

מַשָּׁק m., *running about*, from the root שָׁקַק, in the Chaldee form, Isa. 33:4.

מַשְׁקֶה m. (from the root שָׁקָה).—(1) part. Hiph. *cup-bearer;* see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, כְּלֵי מַשְׁקֶה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקוֹל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מַשְׁקוֹף m. (from the root שָׁקַף), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל לִנְחֹשֶׁת "the brass could not be weighed," for abundance. 1 Ch. 22:3, אֵין מִשְׁקָל "so that it could not be weighed;" verse 14.

(2) *weight*, Lev. 19:35; 26:26.

מִשְׁקֹלֶת Isa. 28:17; and **מִשְׁקֶלֶת** 2 Ki. 21:13. f.; *a plummet, a plumb line*, used in making things true and level.

מִשְׁקָע m. (from the root שָׁקַע), *a place where water settles*, Eze. 34:18.

מִשְׁרָה f. (from the root שָׁרָה to loosen, to macerate) *maceration, steeping*, Nu. 6:3, מִשְׁרַת עֲנָבִים "drink made of steeped grapes."

מַשְׁרוֹקִיתָא m. (from the root שְׁרַק) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

מִשְׁרָעִי [*Mishraites*], Gent. n. from מִשְׁרָע (a slippery place, compare the Chald. מִשְׁרוֹעַ) a town elsewhere unknown, 1 Chr. 2:53.

מָשַׁשׁ i. q. מוּשׁ No. II. TO FEEL, TO TOUCH, with an acc. (Arab. مسّ, Gr. *μάσσω*, Æthiop. by inserting ר, ℳርሰሰ: id.) Gen. 27:12; compare מוּשׁ V. 21.

PIEL id. *to feel* (in the darkness), *to grope*, Deut. 28:29; Job 5:14; with an acc. *to feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, יְמַשְׁשׁוּ חֹשֶׁךְ "they feel the darkness."

HIPHIL id. with acc. Ex. 10:21.

מִשְׁתֶּה m. (from the root שָׁתָה) with suff. מִשְׁתָּיו Dan. 1:5, 8; מִשְׁתֵּיהֶם verse 16 (both sing.); מִשְׁתֵּיכֶם verse 10.

(1) *a drinking* (das Trinken), Esther 5:4; 7:2; בֵּית מִשְׁתֵּה הַיַּיִן banqueting room, 7:8; יֵין מִשְׁתָּיו "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (Trank), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, *συμπόσιον*, Esth. 1:3; 2:18; 8:17.

מִשְׁתֵּה emphat. st. מִשְׁתְּיָה, Chald. id. Dan. 5:10.

מֵת *dead;* part. of the root מוּת which see.

מַת or **מֵת** not used in sing. *a man* (Æth. ምት: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. מְתוּשָׁאֵל ,מְתוּשֶׁלַח (מְתוּ is a construct form, like אָב Chald. constr. אֲבוּ; שֵׁם, שְׁמוּ, whence שְׁמוּאֵל; פָּנִים in sing. const. פְּנוּ, whence פְּנוּאֵל), and also in the Punic, as *Metuastartus* (מְתוּ עַשְׁתֹּרֶת) i. e. man or worshipper of Astarte, *Muthumballes*, i. e. מְתוּבַעַל man of Baal.

Pl. מְתִים, defect. מְתִם m. *men*, (not of the common gender); Deut. 2:34, מְתִים וְהַנָּשִׁים וְהַטָּף "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, מְתֵי מִסְפָּר a few men, Gen. 34:30; מְתֵי שָׁוְא "men of falsehood," Ps 26:4; מְתֵי אָהֳלִי "the men of my tabernacle," Job 31:31.—Isa. 41:14, the words מְתֵי יִשְׂרָאֵל are well rendered by Luther, du armer Haufe Israel, LXX. ὀλίγος ὁ Ἰσραήλ; but this notion of misery and fewness is not in the word מְתֵי, but is taken from the preceding תּוֹלַעַת.

מַתְבֵּן m. (from the noun תֶּבֶן) coll. *straw, a heap of straw*, Isa. 25:10.

מָתַג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots מָתָה, מָתַח). Whence—

מֶתֶג with suff. מִתְגִּי *a bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see אַמָּה No. 3.

מָתָה an unused root, prob. i. q. مطى and مت *to stretch out*, e. g. a cord (cogn. מָדַד), whence מְתַי [and perhaps מַת].

מָתוֹק adj. f. מְתוּקָה, pl. מְתוּקִים (from the root מָתַק) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. Metaph. *pleasant*, Ecc. 11:7.

מְתוּשָׁאֵל ("man of God," compound of מְתוּ const. for מַת man, which see, שֶׁ = אֲשֶׁר the mark of the genit. and אֵל), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

מְתוּשֶׁלַח ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

מָתַח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. ምጥሐ: for ሞጥሐ: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are לָתַח, Sam. נָתַח to spread out, and מָתָה and נָטָה.)

Derivative, אַמְתַּחַת a sack.

מָתַי pr. *extension, space of time;* it becomes an interrogative adv. of time, *when?* (Arab. متى, Syr. ܐܡܬܝ, Chald. אֵימָתַי). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac ܐܡܬܝ ܕ), Prov. 23:35, מָתַי אָקִיץ "when I awake." Ps. 101:2.—לְמָתַי Ex. 8:5, and עַד מָתַי *how long?* 1 Sa. 16:1 אַחֲרֵי מָתַי after how long a time? Jer. 13:27.

מַתְכֹּנֶת f. (from the root תָּכַן) *a measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare תֹּכֶן verse 18; Exod. 30:32, בְּמַתְכֻּנְתּוֹ "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God עַל מַתְכֻּנְתּוֹ according to its (pristine) measure."

מַתְּלָאָה Mal. 1:13, for מַה־תְּלָאָה, see מָה note, letter *c*.

מְתַלְּעוֹת plur. i. q. מַלְתָּעוֹת which see, *biters, teeth*, Job 29:17 Joel 1:6 (in both places in const. state).

מְתֹם m. (from the root תָּמַם) *integrity, soundness, a whole* or *sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מְתֹם we ought apparently to read מְתִם *men*, as found in many MSS.

מָתַן an unused root, Arab. متن *to be strong, firm* (compare the cogn. פָּתַן), whence the nouns מָתְנַיִם and אֵיתָנִי.

מַתָּן m. (from the root נָתַן, with Kametz impure) —(1) *a gift*, Genesis 34:12. אִישׁ מַתָּן a bountiful, liberal person, Prov. 19:6.

(2) [*Mattan*], pr. n.—(*a*) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(*b*) Jer. 38:1.

מַתְּנָא Chald. f. i. q. Heb. מַתָּנָה *a gift*, pl. מַתְּנָן Dan. 2:6, 48; 5:17.

מַתָּנָה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:38.

(2) [*Mattanah*], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מַתְּנַי (shortened from מַתַּנְיָה), [*Mattenai*], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מִתְנִי [*Mithnite*], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מַתַּנְיָה and **מַתַּנְיָהוּ** ("the gift of Jehovah"), [*Mattaniah*], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מָתְנַיִם dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root מָתַן), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11; the seat of pain in parturient women, Isa. 21:3; Nah 2:11; also the seat of strength (see the orig.; comp. Latin *elumbis, delumbare* for *debilitare*); hence מָחַץ מָתְנֵי פ׳ "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; *tottering loins*, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. متنان and Syr. ܡܰܬܢܳܐ id. more rarely there is also used the sing. متن one side of the loins or lower back, protuberant with flesh and nerves).

מָתַק fut. יִמְתַּק.—(1) i. q. Syr. TO SUCK, to eat with pleasure (compare מָצַץ); Job 24:20, מְתָקוֹ רִמָּה "the worm shall feed sweetly upon him."

(2) *to be* or *become sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מָתְקוּ לוֹ רִגְבֵי נָחַל "the clods of the valley are *sweet* to him," the earth is light upon him.

HIPHIL (1) *to render sweet* or *pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד "(we) who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מַמְתַקִּים [and the following words].

מֶתֶק m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מֹתֶק m. *sweetness*, Jud. 9:11.

מִתְקָה ("sweetness," prob. "sweet fountain," opp. to מָרָה), [*Mithcah*] pr. n. of a station of the Israelites in Arabia Petræa, Num. 33:28.

מִתְרְדָת pr. n. Pers. *Mithredath* (i. e. "given by Mithras," the genius of the sun;) borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מַתַּת f. (contr. from מַתֶּנֶת) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מַתַּתָּה (from מַתִּתְיָה), [*Mattathah*] pr. n. m. Ezr. 10:33.

מַתִּתְיָה and **מַתִּתְיָהוּ** ("the gift of Jehovah"), pr. n. *Mattathiah*.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.